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TABLE OF CONTENTS

	PAGE
In Appreciation of Frederick Carl Eiselen, <i>William J. Davidson</i>	323
Education in a Changing World, <i>Charles C. Ellis</i>	326
Teaching Religion in College, <i>H. C. Jaquith</i>	334
The Christian College as a Spiritual Force, <i>Hugh A. Kelsey</i>	337
What the Church Expects of the Church College, <i>E. A. Fitzgerald</i>	343
How the College Can Help the Church, <i>Raymond F. McLain</i>	347
Teaching Physics with Moral Objectives, <i>Louis E. Weber</i>	350
Competition in Education, <i>Earl E. Harper</i>	355
The Place of the Graduate School in Christian Education, <i>Ellis W. Shuler</i>	361
The Growth of an Idea, <i>Myra Whittaker</i>	365
The Life Needs of the Student, <i>W. E. Schuette</i>	373
Pre-Seminary Training in Church Colleges, <i>David E. Faust</i>	380
The Influence of Clinical Training Upon the Clergyman's Work with Groups, <i>Seward Hiltner</i>	385
The Interseminary Movement and the Church, <i>Roy McCorkel</i>	391
Backs to the Wall but No Surrender, <i>An Editorial</i>	395
Additions to the Office Library	396
Index to Volume XX	397

SPECIAL NOTICES

1. *The Annual Meetings* will be held in Chicago in January 19, 1938.
2. *Christian Education* is available at \$1.50 for single subscriptions: \$1.00 per subscription in orders of ten or more, mailed separately, with one free for each ten: at fifty cents per subscription in groups of ten or more sent to one address.

Christian Education

Vol. XX

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In Appreciation of Frederick Carl Eiselen

WILLIAM J. DAVIDSON

Secretary, Educational Institutions
Methodist Episcopal Church

DR. FREDERICK CARL EISELEN, Executive Secretary for the Board of Education of the Methodist Episcopal Church and President for the Council of Church Boards of Education, died at nine o'clock Wednesday morning, May 5, in the Evanston Hospital, Evanston, Illinois, after several months' illness. Funeral services were held in the First Methodist Episcopal Church, Evanston, Illinois, May 8, 1937.

Dr. Eiselen was born in Mundelsheim, Germany, November 25, 1872. He received his preparatory education in the Gymnasium of Landsberg, Germany. He had degrees from the following universities: New York University, A.M., 1899; Drew Theological Seminary, B.D., 1900; Columbia University, Ph.D., 1907; Cornell College, Mount Vernon, Iowa, D.D., 1906; and Lawrence College, Appleton, Wisconsin, LL.D., 1922. He was a member of Phi Beta Kappa.

Dr. Eiselen had long been a leader in the educational enterprises of the Methodist Episcopal Church. He joined the faculty of Garrett Biblical Institute, Evanston, Illinois, in 1902 as professor of Old Testament Language and Literature, served as dean of that institution from 1919-1924 and as president from 1924-1932. From 1932 until his death he served as Executive Secretary for the Board of Education of the Methodist Episcopal Church.



FREDERICK CARL EISELEN
1872-1937

PREACHER—PASTOR
PROFESSOR—THEOLOGIAN
EDUCATOR—ADMINISTRATOR

FREDERICK CARL EISELEN

Dr. Eiselen was a member of the following societies: the American Oriental Society, the Religious Education Association, the Society of Biblical Literature and Exegesis, the Chicago Society of Biblical Research, the Archaeological Institute of America, the University Senate of the Methodist Episcopal Church from 1920-1924, the Board of Education of the Methodist Episcopal Church from 1924-1932, the International Sunday School Lesson Committee from 1908-1928, and of its successor, the Educational Commission of the International Council of Religious Education from 1928.

Dr. Eiselen was a very active writer on scholarly topics in the field of Biblical history and criticism. Among his works are *Sidon—A Study in Oriental History*, *A Commentary on the Minor Prophets*, *The Worker and His Bible* (co-author with Wade C. Barclay), *The Christian View of the Old Testament*, *The Books of the Pentateuch*, *The Psalms and Other Sacred Writings*, *The Prophetic Books of the Old Testament*. He was also the co-editor of *The Abingdon Bible Commentary*.

Surviving Dr. Eiselen are his wife, Mrs. Lillian Robinson Eiselen of Evanston, Illinois; a son, Professor Malcolm Rogers Eiselen of the College of the Pacific in Stockton, California; and a daughter, Miss Elizabeth Eiselen who is Dean of Women at Union College, Barbourville, Kentucky.

Education in a Changing World*

CHARLES C. ELLIS

President, Juniata College

PRESIDENT HUTCHINS[†] of Chicago University has recently called attention to the state of confusion in which we find ourselves in the realm of higher education. It occurs to me however on the basis of a somewhat superficial reading of his stimulating essays that President Hutchins assumes a definition of education which is entirely too narrow in the light of educational history and educational theory. We may ignore the fact that he is rather contemptuous of even such a title as this paper suggests, but we can scarcely ignore the fact that education antedates universities, even elementary schools. This suggests that to get at its proper meaning we may do well to study its origin and historic development, even though this process should bring us to a conclusion which the learned Chicago president deprecates.

Dr. Paul Monroe begins his *History of Education* with the statement, "Primitive Society reveals education in its simplest form; yet in this early stage the educational process possesses all the essential characteristics that it reveals in its most highly developed stage." Explaining then that to the primitive man every object, inanimate to us, was animate to him, with an immaterial "double," he shows how the education of the primitive boy consisted in learning how to hunt and fish so as to get food without offending the spirit of the woods or the stream, and how to get clothing and shelter while meantime placating the spirits through designated worship procedures. In short his education consisted in learning

* An address delivered as president of the Association of College Presidents of Pennsylvania at its meeting in Harrisburg, January 22, 1937.

† Since preparing this paper I discover that I seem to have thrown my discussion out against the background of the recent one by President Hutchins of Chicago. This was entirely unintentional. The fact is that the essentials of this presentation were in mind long before his articles appeared; but the result is an unconscious tribute to the stimulating quality of what he has written, and also a definite recognition of the many points at which the two discussions meet but do not always agree.

EDUCATION IN A CHANGING WORLD

how to adjust to and live in the midst of his material and spiritual environment.

In every civilization it is essentially the same. The dominant environment of China was family, so ancestor worship is of the essence of life and therefore of education, and in its literary expression the ancient classics are revered. In India caste is dominant, and education involves adjustment to caste; in Sparta the state, built on warfare, fills all the horizon of life and the boy is accordingly educated to be a soldier. However much we may deplore the vocational trend of education, it has historic justification, and across all the years and under all guises we find one characteristic outstanding in education—namely, the effort to train the young into an adjustment to the environment whatever, in the given age and civilization, it may be.

The real significance of this meaning of education however, does not appear in the prescientific ages, when, as Whitehead shows, the environment was essentially static, and significant social changes occurred only over a time-span of half a millenium. When the time-span of important changes was considerably longer than that of a single human life, mankind was trained to adapt itself to fixed conditions. Today the time-span is considerably shorter than that of human life, and the education further involves therefore the difficult factor of adjustment not only to a changing but to a rapidly changing environment.

This fact has naturally led some of our educational thinkers to the easy conclusion that the educational job is completed when youth has been made sufficiently agile mentally to keep up with these rapid changes—"to adjust to change itself" as Kilpatrick puts it. With this point of view Hutchins has no sympathy—even going to the length of saying "The notion of educating a man to live in any particular time or place, to adjust him to any particular environment is therefore foreign to a true conception of education." This assuredly can be true only as before indicated, on the assumption of a definition of education so limited as to ignore the practical historic meaning above mentioned.

Here we have on the one hand the argument that education has nothing to do with a changing world, and on the other the opinion that it has everything to do with it. Meantime it is not uncommon

CHRISTIAN EDUCATION

to hear the criticism that education's great failure is that it has isolated itself from real life, except where it has become frankly vocational and nothing more. Is this true?

If problem solving is of the essence of thinking and education actuates thought, then to foster fertility of suggestion in the fact of a given problem, and flexibility of mind in confronting kaleidoscopic changes is essentially an indication that we do recognize not only the historic meaning of education and its present day implications while at the same time not ignoring the opportunity thus offered of fostering real thought, even if its attack is upon practical instead of theoretical problems.

Thus we face the fact of the changing environment with the fact that by its historic nature education is obligated to change with it. Nearly fifty years ago William James made the significant remark that the test of one's education is not when he does something he has been specifically trained to do, but when he meets adequately an unexpected situation. This is not only a significant distinction between education and training as such, but a point of view essential to those who must prepare youth to live in a changing world. The real question is whether this is altogether and entirely a matter of trailing the changes as they come, and forming life after their patterns.

There are two or three implications of such a conception which compel consideration. First of all, is it to be assumed that all the changes of the environment are satisfactory and desirable changes? While it is true that all life is change it is not true that all change is life, or progress. If we concede this, then we evidently need some standard by which to decide those elements of the total environmental picture that are to be put into the educational pattern. Change itself must be evaluated.

Another doubtful implication of the above conception of education is that at least the better circumstances and conditions of life are satisfactory for the period in which they exist. If this be true then education becomes a sorry business indeed, and all the idealism of youth is but useless vapor. Can education do nothing but reveal and imitate, if not the sordidness, certainly the drabness and commonplaceness of the here and now? To lift our eyes to the far horizons, to see visions of a cleaner and happier

EDUCATION IN A CHANGING WORLD

world, to send Sir Galahad on quest of the Holy Grail or the fair City of God, surely this is not outside the function of the education that refuses to narrow its scope into the confines of that which is real and now—a procedure which would certainly bring a speedy fulfillment of the old aphorism, “where there is no vision the people perish.”

Again, the extreme emphasis upon the changing environment has left us groping in a maze of changes until we are almost ready at times to concede not only that life is change but that it is naught but change. Here however is where the truly thoughtful person is likely to part company with leaders who sometimes seem to speak with a note of authority. It is true that the doctrine of the universality of flux and flow has the dignity of antiquity to adorn it. Heraclitus fathered it. But that in itself is not sufficient. Other philosophies are equally hoary with age, and certainly not less creditable. And now President Hutchins has made the intellectually permanent not only central, but dominant in education. This emphasis is needed, but his content of permanence is too limited.

When Roger Babson asserted that the thing America needed to learn in 1928 is that two times two equal four and stealing still continues stealing, he was asserting the permanence of the unchanging. He was saying that you cannot submit the multiplication table to a referendum or decide the validity of the ten commandments by a popular vote. There are eternal verities that plumb clear down to the depths of God's universe and rest there on the impregnable rock of the eternal. But the intellectual cannot compass them all. We can agree with the assertion of Paul Shorey quoted by Hutchins “If the flux is not all, if the good, the true, and the beautiful are something real and ascertainable, if these eternal ideals re-embody themselves from age to age essentially the same in the imaginative visions of supreme genius and in the persistent rationality and sanity of the world's best books,” then it is only true as he says that “our reading and study are redeemed from the obsessions of the hour,” but it is also true that our education is saved from inadequacy in the conception of adjustment to a changing environment. This does not, as I see it, repudiate the historic conception of adjustment, rather it recog-

CHRISTIAN EDUCATION

nizes in the midst of change the elements that are changeless. Instead of eliminating the educational process of adjustment it aims to view its object comprehensively and to recognize permanent as well as changing factors in an environment, which, while far from static, does revolve about an important center of stability and permanence. It is not an adequate conception which assumes that an up-to-date picture of education is portrayed by a group of care-free youngsters who go swinging down the road of life singing "I don't know where I'm going but I'm on the way." Neither is it pictured by the lonely recluse in the meditation of his study or even the solitary scholar busy in the significant researches of his laboratory. Perhaps without seeming to flatter ourselves unduly it may be permissible to suggest that the smaller American college is a not unworthy symbol of that education which, while not unmindful of the permanent and eternal values is yet, in a marked degree, cognizant of and sensitive to the changing currents of thought and of life which characterize our modern world. The description of one hundred twenty-eight significant changes and experiments in Liberal Arts Education as set forth in the Thirty-first Year Book of the National Society for the Study of Education, together with the impressive statement that there had been more changes in the past five years than in the preceding twenty-five is some justification for this suggestion.

Possibly the curriculum needs revision! and the methods of teaching should be more up-to-date! and the library should be enlarged! and the laboratories better equipped! and the student body better selected! and the faculty better trained! and the buildings modernized! especially the stadium! and the endowments multiplied! and the trustees better controlled! and the alumni eliminated! etc., etc.—*nevertheless*, with its variety of interests, its faculty alert to the movements of the world in which they live, its growing recognition of the fact that "college is not only a preparation for life but also life itself," and all this coupled with a profound assurance that the multiplication table is not likely to be outmoded and that the new morality which aspires to displace the Ten Commandments is often only the old immorality baptized with another name—surely the college hereby justifies itself in the up-to-date educational scheme. Surely here too is a

EDUCATION IN A CHANGING WORLD

possible relationship between teacher and student which justifies the hope, despite President Hutchins's contempt for the great-man theory, that not a little of that reverence for truth which he commends, may be caught, if not taught in the more formal exercises of the class room.

So long as college men continue to support the thesis which President Thwing established many years ago—namely, that the greatest thing students carry from college is the uplift that comes from close contact with inspiring personalities, so long does it ill-behoove administrators to pour contempt upon the element of significant truth embodied in the Mark Hopkins anecdote, much less to depreciate character-forming as an educational objective. Louis Agassiz was none the less a great scientist because of his character-forming influence; and the pedagogical succession of Mark Hopkins traced through Armstrong of Hampton who said that whatever of good teaching he ever did was Mark Hopkins teaching through him, and on to his pupil Booker T. Washington, who said that Armstrong was the noblest rarest human being he ever met—all this is too significant to be cast aside with a jibe even from the distinguished scholar who is president of an American University.

Such men as Hopkins and Agassiz are noteworthy illustrations of the fact that great character and significant scholarship need not be divorced, and they suggest that the function of a college administrator after all is not only to develop a worthy philosophy of education, but also to provide for his students those teachers who are worthy the unsurpassed dual designation—"a scholar and a gentleman."

What then may we summarize as characteristics of the education for a changing world, whether that education be higher or lower, public, or private.

First of all, let us admit that in method it should be *scientific*. If we believe there is a science of education ready to guide the art, why should the college grudgingly admit the fact by establishing a department of education to train its students to become efficient high school teachers, and at the same time wink at outworn and antiquated methods in all other departments of the college. It is time for college administrators to go quietly into the

CHRISTIAN EDUCATION

dormitories which are improperly called class rooms, gently wake up the professor, and inform him that the educational parade is going by outside. It is foolish for any college teacher to make the contention that all a man needs to know is his subject. He needs to know his subject and subjects, and their mode of reaction to his own antics. It is unfortunate that certain college professors furnish illustration for those who assert that education has not kept pace with the changes even in its own field, because they are unwilling to concede this first essential of modern education—it must be scientific. Of course, *scientific* means true to fact, and not to preconceived theory; and historic fact is quite as valid as laboratory fact.

Again, education must be social in its goal. Increasingly are we conceding this in the necessity for altruism in all our complex community, national and international life. Self-development must be for social ends. It should be also, as Glenn Frank pointed out in his book "Thunder and Dawn," for social mastery as distinct from knowledge mastery. We have trained men to be experts in control of knowledge but not in control of social forces, and thus in a great social crisis we find ourselves in a community of finely-trained civil, mechanical, mining and electrical engineers, but woefully lacking the social engineers who ought to be able to pilot us through the fog of uncertainty which envelops us, or at least to vision with some assurance the results of interplay of social forces without waiting to realize them in the test tube of costly and irreparable social experiment.

It would seem to go without saying that the education for this day as for every day should be builded upon a moral foundation. The renewed emphasis upon character education in the schools expresses the deep concern of school administrators at this point. The colleges and universities of the country would do well to manifest concern here also. Academic freedom may cover a multitude of sins but it can not atone for the sin of sarcasm when it attacks the foundations of the moral life.

If we concede that education must accept any degree of responsibility for the world in which we find ourselves, then there ought to be something very sobering to any of us who have spent a score of years or more in this endeavor as we contemplate the conditions that stare us in the face wherever we look.

EDUCATION IN A CHANGING WORLD

This leads me to suggest another characteristic of the education needed for the changing world. It ought to be Christian; and I mean Christian not merely in that fine sense suggested by former President Hyde in his inspiring "Philosophy for Teachers." I do not undervalue his Christian virtue of devotion as characteristic of the real teacher. I would we had more of it. But I fail to see how we can hope to build a structure of Christian morality upon a pagan foundation. I am coming to believe that there has been something radically wrong with the educational philosophy which has dominated our thinking in recent years. We have been concerned that our teachings should be scientific, we have set our goal in the realm of the social, we have desired that our personnel and our instruction should contribute to results that are moral, but we have not looked well to our foundations, and our social structure is in danger.

To conserve the permanent values we need more than scientific procedures and more than social goals; we need teachers whose faces are toward the light and whose feet are moving toward the goals of God. These men and women are truly keepers of the light, and theirs by right is the lighthouse keeper's refrain:

"Out yonder tangled in the fog and spray
Unnumbered ships go sailing thru the night,
And reach the haven of a fairer day
Because unsleeping I have kept the light."
(Author unknown)

Teaching Religion in College

H. C. JAQUITH
President, Illinois College

IN a personal interview with one of the students less than a month after the opening of the college year, I asked him what course he enjoyed most. Much to my surprise he replied "comparative religion." I hardly expected this interest from this particular student. I followed up the question and discussed his reasons. Although he had attended church rather regularly, he was under the impression that Christianity was the only religion, that people of other nations who did not acknowledge and follow its teachings were non-religious or heathen. The study of other religions had revealed something new and fascinating to him. He was seeing the rest of the world in a new and not altogether unfavorable light. The contributions of other peoples to civilization were being appraised and appreciated. Religion was something bigger than his local church or denomination. It was a dominating factor in the life of the whole world in which he lived.

Some weeks ago a series of special services was held in a community church near the campus, which a goodly number of students attended regularly. A student pastor from another college town was the guest preacher. A college night was a part of the program. A number of students who might have been expected to be present were absent. As I chanced to meet them I mentioned the special week-day service and that I had missed them from the audience. I was told they thought they would be considered Sunday School boys and girls by the other students if they attended these special preaching services. These same students had heard the guest preacher at general assembly and enjoyed his address greatly.

I have related these two incidents because they represent characteristic attitudes on one campus on the subject of religious education. General opinions prevalent among students often offer significant clues to the solution of many questions. They

TEACHING RELIGION IN COLLEGE

are important and frequently neglected factors in the understanding of student life.

I have learned from my contacts with individual students coming from all strata of society and from widely differing geographic areas that religious education has been too closely associated in their minds with the Sunday School and that the Sunday School is something for boys and girls but too juvenile for young men and young women. Religious education has not progressively kept step with their intellectual and physical growth, nor widened with their intellectual horizons. Religion has not been presented as one of the dominating forces of civilization whether in America, Europe, Africa, or Asia. Rather, it has been confirmed and confined in their experience and thinking to childhood ages and adult attendance at church, or restricted to a particular form or creed. For the first group there is a gap which is not easily bridged. For the second group the first questionings often lead to abandonment of all religion rather than a search for a satisfying answer within the wider range of the whole field of religion.

I have the honor to represent a college founded by seven men from Yale College who had the early New England concept of the educational functions of the church. The advance of the church was paralleled with educational institutions. Within the church itself religion and education were co-partners. The sermon was a method of educating the laymen, and the minister was a teacher-preacher.

No true teacher can be a dictator but he must be a guide. The individual student is a growing personality. Methods and content must be progressively changed and adopted to that personal development and coordinated with the progressive unfolding of truth in all fields of learning. Too much time is devoted to the form, not the essence, of religion. It is treated too often as a final revelation and concerned with conformity, not with the progressive unfolding of mankind's attempts to understand the universal.

The Master Teacher implanted ideas, explosive, dangerous ideas, which successive generations have dampened by efforts to confine them within darkened organizational cellars until they

CHRISTIAN EDUCATION

have become useless and wasted power. No two of His disciples, though trained in His same brief school, interpreted His ideals, His message, in the same way. One translated the essence of the Christian religion in terms of the Greek and Roman philosophy, the life of his day. Another in terms of Judaism. The true missionary in Japan today is content to plant the seed thoughts of Christianity and let them develop in accordance with Japanese culture and life and proud to have a Kagawa return to America with his unique message of the Kingdom of God movement in Japan.

The Master Teacher's methods are as important as the content of his individual lessons, for those who conceive of the ministers' and teachers' opportunity to be educational as well as inspirational and re-creative. His concept of religion was mankind's search for ultimate relationship with the universe and the friendly understanding of fellow travelers on the journey of life. "Thou shalt love the Lord thy God and they neighbor as thy self." He was directing the inquiring personality to the abiding values of life.

His method was as simple as it was direct. He started where his students were, with what they knew and proceeded to what they, with their individual talents and capacities, might hope to be.

He interpreted religion in terms of growth. He was content to implant seed ideas and let the harvest be what it would. He sought to have life motivated from within not constrained from without.

This is a recognition of the sacredness of personality, of its potential achievements, the essence of life itself. As educators can we do better than follow His methods?

Some day foreign missions will be no more. The native and local Christians will sponsor their own religious development. But the educational responsibilities of the church, its ministry and its laymen, will continue to be of primary importance, changing in content with each changing age but always concerned with man's relation to the universal and man's relation with man.

The Christian College As a Spiritual Force*

HUGH A. KELSEY
President, Sterling College

A REMARKABLY vigorous discussion is on in the educational world. It has many phases, and one or more must be touching almost everybody. With some it is a question as to the value of an education. Is it possible for everyone to take an education? Are there not too many going to college now? Are not many of the students only morons in mentality and therefore the occasion for waste of time and energy and money? Sometimes the question becomes one as to the relative value of state sustained and privately endowed institutions. Do we need physical equipment or a finer spirit; applied science or applied religion; shall we encourage the materialistic or spiritual point of view? There is no little discussion as to what a Christian college really is. Perhaps some institutions would have difficulty in justifying their claim at the court of the most High God. On this occasion I propose to shun the field of speculation and all statistical arguments and begin with the statements of a very obvious fact.

A staggering world faces a tragedy for the lack of spiritual vision and stabilizing moral conviction. In certain directions we have gone too fast for ourselves. Our knowledge is carrying us beyond the power of control. Professor Soddy, Oxford University, expresses the hope that this generation will not be able to release the energy which science is sure is locked in the atom because he declares it will be sufficient to transform the world or blow it into smithereens. As things are going he fears the latter result.

Those who are observant do not contend that present difficulties have grown out of a lack of learning, at least not wholly so. It is quite evident that much that concerns mankind just now has resulted from the lives of those who have been most highly edu-

* Paper read at the Regional Conference of Church-Related Colleges in the Mississippi Area held at Des Moines, Iowa, November 20, 1936.

CHRISTIAN EDUCATION

cated. They are the products of great colleges and universities, especially in Europe, and as one views that fact he is disposed to agree with an ex-Chief Justice of Maine who remarks that the difference between a large university and a small college is that in one case the student goes through more colleges and in the other more college goes through the student. In any case our greatest perplexities have not come through the channels of forced ignorance. Where then?

They undoubtedly arise in the first instance from a lack of a true and conscious conception of God. President Harding was right when he told us that "the future cannot be trusted to the children unless their education includes their spiritual development." President Wilson was in perfect agreement with him in this instance, at least, when he says, "Scholarship has never, so far as I can recall, been associated with any other religion except the religion of Jesus Christ." In the face of the fact that Christianity was the great pioneer factor in the origin and growth of modern learning, modern scholarship shows a serious tendency to divorce itself from the principles and spirit of the Christ and is on that account showing a glaring defect in its ability to lead on in a critical hour. Learned men allow themselves to entertain grotesque conceptions of a great and holy and loving God. They rather resent the idea that they need personally and consciously to deal with God. In its boastful pride, modern scholarship has become more and more self-sufficient, and naturally pushed God and His fatherly affection farther and farther away.

In consequence the whole of human conduct shows less and less godlike adherence to real inherent righteousness. *That is where the break has come.* The God of the modern world, both of the learned and unlearned, is not in the position of authority. His will is not man's meat and drink. If it should be true that "thou God seest me," it makes little difference. God is imminent, but what of it? His infinite intelligence and boundless mercy are not required. "We can get on very well, I thank you," and hence because we do not rightly grasp the meaning of God our code of ethics is accepting a greatly lowered standard of morality. Driving conviction is wanting. The "ought" in our vocabulary is without dynamic. The world faces perhaps its greatest tragedy. Civilization is threatened with a most momentous break down.

THE CHRISTIAN COLLEGE AS A SPIRITUAL FORCE

So listless and reckless are we, that it is also obvious that only skilled minds and throbbing hearts can secure a hearing in the attempt to thwart impending disaster. This certainly is no day for the ignoramus or the moron. No more is there a place for the cold, calculating iceberg. In my humble judgment there has been quite enough of that. The president of the University of Colorado aptly says "We flatter ourselves by saying the times are out of joint." It is we who are out of joint. We have simply not kept up with our times, or better, perhaps, with ourselves. There has been incredible progress in the manipulation and control of the forces of nature, but in matters of self-control, in moral advance, in sanctified intelligence, in the conscious worship of a real God, there has been little progress. We have been applying our minds apart from our hearts largely in the field of the inanimate world. It is this that H. G. Wells has in mind when he says, "History is a race between education and disaster." Without a different type of education we only hasten trouble. Old Aristotle hit the nail squarely. When asked wherein the educated man differed from the uneducated, he exclaimed "as the living differ from the dead."

It is evident that there is great need for master minds to entangle the knotted skein of world life. On every side the cry is for men who can think straight. College training adds greatly to this ability. A prominent business man said "One of the greatest advantages of a college training is that the earnest student can learn to think straight." But if it is essential that a man should think straight and quickly in business, what of the man needed to lead the moral and religious forces of this day? He, of all men, should have a skilled mind.

But then the master heart is the greatest need. The modern scholar is a man of loves and hates. In his psychological make-up the heart is still there. Emotion is not so useless or childish as some have supposed. "The affections come to school with the intellect" and they must have their full growth and legitimate expression. MacCauley's observation was never of greater value than now: "Nine-tenths of the calamities which have befallen the human race have no other origin than the union of high intelligence with low desire." That is the thing this generation must avoid.

CHRISTIAN EDUCATION

It is my conviction that the Christian college alone can make this contribution to the world. This is the great reason why there are Christian colleges. This aim lacking, what possible excuse is there for their existence? I sometimes wonder whether our church colleges have a well defined purpose and whether their communities and constituencies understand that purpose.

Genuine schools of any type may cultivate superior minds, many of them are doing so. Indeed I know of no university in any American city or state which is not doing so. The difficulty is, and it is great, that "mere technical education develops more perfect things, but less perfect men," and the great need is for men. Men touched with the fire and the love, as well as the wisdom, of God. We sometimes talk as if a student had more than one identity or at least is a creature made up of various separated compartments, the body, the mind, the heart, the will. Sometimes we lose sight of the fact that none of these function without all the rest. A human being so constructed that whatever influences are brought to bear upon him are brought to bear upon the whole self. Therefore, whatever the school aims to do, it is in fact making a man—some kind of a man. If then a student reaches manhood lacking a real conscious union with God, he is likely to become a deadly engine of destruction,—certainly an unsafe leader for men in a world of this sort. Theodore Roosevelt put it in a very characteristic sentence like this, "To educate a man in mind and not in morals is to educate a menace to society." The safety of the world today depends not upon learning, but upon learning made dynamic by the presence of the Christian impulse. Until Christ and his teaching become integral parts of modern education, broken hearts, blighted hopes and fighting men will be the outstanding characteristics of human history.

When I think of this, I am reminded of a statement of a French attorney, whose client had pled guilty and stood before the court for sentence. Looking up at a crucifix above the bench the lawyer exclaimed, "Why does Sandot, the murderer, for the first time in his life see the Crucified One here in this hall where the law will punish him? If his attention had been directed to the Crucified One while he sat on the benches of the school, he

THE CHRISTIAN COLLEGE AS A SPIRITUAL FORCE

would not now sit here on the bench of infamy." There is an unparalleled need everywhere for the spiritual vision, the trained mind, and the disciplined will.

This my friends is my excuse for appearing before you in behalf of the Christian college. That institution, if worthy of the name, holds the most strategic position in the Church of Christ, and in the whole world. To her the hearts and hopes of floundering human society must look for the sort of training that really promises safe and skilled leadership. By building her institutional program with the unwavering assurance that the principles and the sacrifice of Jesus Christ are essential, she may make adequate provision for the needs of this turbulent hour.

Hence instead of deleting any of the instruction in the Bible and religion, instead of diluting moral ideals or discarding moral standards, instead of further aping secular education which is spiritually confused and distracted, the church college should confessedly and openly espouse the Christ of God in the whole of her life and activities. She should ever strive to make Him and His high standards of conduct so attractive that thinking, true-hearted folks would instinctively accept her program and come to her support in every way. Here, as everywhere for the Christian, there is no middle of the road. No milk and water program will do. A college can be for Christ or against Him, but it cannot be both. It certainly cannot proclaim its loyalty to Him by leaving Him and His truth out of its curriculum or its extracurricular life. There is no need for a college administrator to become fanatical or irritable in his efforts to live a Christian life and to hold high the Christian standards. Our Lord Himself did not become fanatical and irritable as He gave to the world all the religion we accept. But the college president must be firm in his purpose and sufficiently courageous to pay the price that is exacted by such a course.

The world has been cursed and youth has been robbed of its spiritual heritage by an educational program which has been ashamed of the world's greatest Teacher and indifferent to His leadership. All Christian education should at once become Christ centered and display a new and aggressive loyalty to Him and all that He means. When that happens, the debate as to whether

CHRISTIAN EDUCATION

there is a place in human society for the Church-related college will have ceased.

The Church-related colleges determine their own destiny by their attitude toward Jesus Christ and Christian truth. There is a clarion call for a bold and courageous advance on the part of the Christian leadership of this hour. Where should men look for the movement to start if not to the schools which have been set apart to show youth the Christ and His way of life and service?

This day needs a new loyalty to Jesus Christ in the realm of education from the Kindergarten to the Graduate School. A loyalty that is vocal and attractive; then young and old will be impressed with the truth of Christ and irresistibly drawn to Him in high places as well as low. Then the alumni of the colleges and the laymen of the churches will say with the secretary of a great Foreign Missionary Board who was walking over the campus of one of our Christian colleges, "If I had millions at my disposal, the first ten would go to equip and stabilize the colleges of our church." They are worth it.



What the Church Expects of the Church College*

REV. E. A. FITZGERALD

Director of Studies, Columbia College

IN discussing this subject I must necessarily limit my remarks to the Catholic Church, of which Columbia College is a part. The Catholic Church has a very definite idea of the place of the Catholic college in her program of fulfilling the command of Christ, "Go, teach all nations." Her philosophy of education has been clearly expressed by those in authority in the Church, particularly by the Popes at various times. This philosophy of education has been developed to meet the needs of our modern times by the present reigning pontiff, Pius XI, in his encyclical, "The Christian Education of Youth," issued in 1929. In this encyclical he summarized the teachings of the various Councils of the Church and of his predecessors. Therein he tells us that there can be no true education which does not take into consideration the whole man, body and soul, heart and will, as well as the intellect and the mind.

This interest of the Catholic Church in the cause of education is not something ephemeral or new. Its existence is evident from a study of history, which shows us clearly that in every age she has done much to promote true education. This is evidenced by the splendid work of the monastic institutions in the early middle ages when the general condition of society was chaotic. Striking examples of that interest are the work of Venerable Bede in the compilation of an ecclesiastical history from the annals of the monasteries, and the *Chronicles of Alfred the Great*, inspired by the monastic influence. During those ages the efforts of the monks were directed to preserving the literary and philosophical lore of ancient times and they made those available for the revival of learning during the Renaissance period, which found its greatest supporters in the occupants of the Chair of Peter. The Popes

* Read at the Conference of Church-Related Colleges of the Trans-Mississippi Area, Des Moines, Iowa, November 20, 1936.

CHRISTIAN EDUCATION

have always been ardent and interested patrons of literary and scientific endeavor, and through their influence the medieval universities arose and developed.

Since that time the Church's interest has not waned, but has kept pace with the development of scientific thought. However, she has always insisted that the precious inheritance of the past shall not be discarded. To her the educational system is not something added on to the Church, but constitutes an essential part of that divine organization which has as its primary purpose the bringing of men to God. The college is merely one of the units in that educational system which includes the elementary and intermediate grades, the high school, the college and the university. These units are united in a common philosophy of education which insists upon religion as the foundation, obedience to authority, and the observance of the fundamentals of sound principles and methods—an education that rests upon the rock of truth, and not upon the sands of materialism. Her philosophy of education is based upon the realization that man was created for God, and that his end is not mere material success measured in the terms of visible things, but a life well lived in accordance with the divine plan. To this end, religion, the full relationship between man and God, must constitute for any of her units the first and foremost interest in the intellectual and moral training of her children.

The Catholic Church believes that there can be no satisfactory and assured moral training that does not take into account man's spiritual nature and his responsibility to God, his Creator. For this reason have the Councils of the Church insisted that, "In the elementary school the children shall according to their age be instructed in Christian doctrine, and the young people who attend the higher schools shall receive a fuller religious training." Pius XI in his encyclical expresses the same requirement when he states: "There can be no true education which is not wholly directed to man's last end. The subject, therefore, of education shall be the whole man with all his faculties, both natural and supernatural." However, the Church does not intend that this stressing of the supernatural destiny of man should dwarf or cripple the natural faculties of learning. She insists, and wisely

WHAT THE CHURCH EXPECTS

so, that the secular branches of learning shall not be ignored or obscured. She believes that the moral and religious training is best obtained when it is joined with instruction in the other branches of knowledge. She has no fear that there shall arise a conflict between true science and true religion, because both find their roots in God, who is truth, one and immutable. Pius XI demands that the school shall not ignore the vernacular and classical literature nor the sciences. He states: "The true teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest. The true teacher will not be hindered from gathering and turning to profit whatever there is of real worth in the systems and methods of modern times, mindful of the Apostle's advice, 'Prove all thing; hold fast that which is good.'"

In accepting the advances of scientific thought the Catholic college is enjoined not to be too hasty in accepting the new at the expense of abandoning what has been proved to be worth while through the experience of ages. This love of tradition does not lead the college into a static condition, but rather places the college on guard against accepting too readily as proven that which is at best only an hypothesis. The traditions of the past require that the Catholic college shall provide for adequate instruction in the letters and sciences in accordance with the needs of the youth of our times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, which is a study of the causes of things. Emphasis shall be placed upon the employment of apt and solid methods of teaching and in bringing into conformity with Catholic faith what is taught in literature and science, and, above all, philosophy on which depends the proper orientation of the other branches of learning. The college shall have good teachers, well trained in their fields of study and well grounded in the fundamental principles of Christianity. They must possess the intellectual and moral qualifications demanded by their important office; they must cherish a pure and holy love for the youths committed to their care; they must have at heart the welfare of the family, the Church and the State.

These directions in no wise restrict academic freedom understood in the proper sense of the word. Freedom does not consist in thinking and doing what I want to think and do, but rather in

CHRISTIAN EDUCATION

thinking and doing what I have a right to think and do. This right shall be determined by solid principles of right and truth. It is of this freedom that the Apostle spoke when he said, "You shall know the truth and the truth shall make you free." The principles of right and wrong shall be determined in the light of man's supernatural end and with a proper understanding of God's truths which are immutable.

The Catholic Church, therefore, expects that the Catholic college shall prepare men and women with sound moral character to become children of God, respectful of authority, obedient to those lawfully constituted to rule, whether in the Church or in the State. Her children must be taught to live in conformity with God's laws, and as a consequence they shall live lives in harmony with the plans of their Creator. The college will succeed when it recognizes that it is a unit of the whole system that began at the maternal knee, is nurtured in the elementary school, developed in the high school and crowned by the college and university training. The essence of the college purpose in the plan of the Church may be summed up on the words of Cardinal Pacelli, expressed at a recent address delivered at Fordham University in New York City: "True education is that which is illumined by the light of faith and takes into consideration that 'Unless the Lord build the house, they labor in vain who build it. Unless the Lord keepeth the city, he watcheth in vain that keepeth it.' "

How the College Can Help the Church*

RAYMOND F. McLAIN

President, Eureka College

IT IS logical that the church should expect the college to prepare a leadership which could help the church at the point of greatest need. There is something of a paradox in this situation. The church wants a leadership and yet those who truly render a leadership to the church will take it beyond its present status and will endeavor to do things for the church which are not now desires. Even so, it is essential, if the college is to discharge its obligation to the church, that creative, forward looking, and sympathetic leadership should be developed.

In an effort to discover the type of leadership which the college should produce the question may be asked, "What are the greatest needs of the church?" If a satisfactory answer to this question can be found, then it appears reasonable that a leadership should be developed capable of meeting these most pressing needs. I would present for consideration three needs of the church:

The church needs a functional rather than an intellectual religion. Not that the intellectual aspect of religion should be reduced, but that the functional aspect should be magnified. At the present time the religion of the Christian Protestant church is largely an intellectual matter. It is an affair of sermons, discussions, books, and worship. Many churches are unable to make a contribution to the person who is not interested in books and sermons. Most churches would be embarrassed if one hundred people were to present themselves on a given Sunday morning and state that they were willing to do any work which the church had. The church has a great need of finding a religion that is operative in the world of human affairs. It needs to present

* Summary of an address delivered at the Regional Conference of Church-Related Colleges in the Mississippi Area held at Des Moines, Iowa, November 20, 1936.

CHRISTIAN EDUCATION

channels through which people can work at tasks which are significant.

The church not only needs a functional religion, but it needs to have this kind of religion made specific in its immediate community and in relation to world affairs. Just now there is considerable talk and not a little emotional excitement over the term "Reaching the unreached." I am suspicious that the desire of the church in relation to this project is to reach the unreached for the sake of the church and not for the sake of the unreached. If a church practices a functional religion it will lend its efforts to meeting the needs of the people whether or not they ever darken the door of the church. It will spend itself as an unrecognized benefactor in an effort to alleviate the suffering that is at hand and that is across the world.

The organization known as the *Friends Service Committee* is a good example of this. This committee operates what might be compared to a home mission program of other denomination. It is a part of the Quaker Church. As functional units of this *Service Committee* young men and their wives go into the least favorable environments, such as the soft coal regions of Ohio, and conduct programs of education, recreation, and reconciliation. This is an intelligent effort to help the people. They are not there to make members of the Quaker church. If such should be the result, it would be a secondary rather than a primary matter.

This kind of functional church needs a leadership which is skilled in cooperative action. When a church realistically faces the task of meeting human needs exhibited in poverty and squalor in its own community, it realizes suddenly that it must join hands with all other community agencies if it is to accomplish this task satisfactorily.

If the church, to use the older vocabulary, is "to save the unsaved," it must recognize that other agencies and influences, almost multitudinous in number, also have bearing upon that particular person. The church must learn how to work with all other groups in the community, how to marshal and coordinate its resources with the assembled resources of other agencies. The forces of disintegration are too strong to be overcome by a disintegrated effort on the part of a single unit in a community. This is the

HOW THE COLLEGE CAN HELP THE CHURCH

day, and the next ten years will more amply provide proof of this fact, when the forces for good must unite, not for their own welfare (this unification may even mean that some agencies, perhaps even the church, would disappear), but for the welfare of the person or the social group to be helped.

The college can be of assistance to the church if it provides a leadership that sees religion functionally; that is realistic enough to tie the function to an actual need, and is able to cooperate with other persons in reaching a common objective. At present our colleges are not any too well-equipped to provide this kind of leadership. Our own educational program is not functional so much as it is classical. Our own education program is too little related to life processes. The college campus is a removed environment and at present our students learn little of cooperative technique; fraternity life, athletic competition, even the competitive system of grading, our scheme of awards and punishments make for disintegrating competitive action rather than cooperative action.

If the college is to produce the kind of leadership which the church needs, it must begin by looking at itself, by studying its methods and procedures, and by making necessary revision at those most intimate points.



Teaching Physics With Moral Objectives

LOUIS R. WEBER

Friends University

AN institution that calls itself a Christian College must not only meet the scholastic requirements demanded of standard colleges, but should also foster a Christian spirit that permeates each relationship of faculty to student.

An overdeveloped Christian attitude cannot substitute for the scholastic requirements or vice versa. I doubt even, if the actual content of a course should be materially changed from that of any accredited school, but certainly the spirit in which it is given must be wholly Christian. All of the religious organizations and numerous lectures or sermons will have little value if a faculty member does not contact each student whom he meets in the Jesus way. Students will follow Christian-spirited men and women, when every other method fails.

As Dr. Koo so recently pointed out, Jesus did not ask us to follow *rules* but to, "Follow Me."

That many people believe the emphasizing of Christian principles is an excuse for poor scholarship is easily demonstrated. The author talked to an individual in the business world who upon discovering his field of activity said, "I took some physics once. The professor didn't know much about physics—the students tangled him up; but he was a grand old man."

The implication, intended or otherwise, is that it doesn't make much difference whether the teacher knows his subject or not, if he will only develop character in his students. There is no reason why a teacher cannot teach his students the subject for which they have enrolled and also develop their characters.

It seems to me that he fails unless he does both.

NEW TESTAMENT VALUES

These values may be summed up in this statement: Thou shalt love the Lord Thy God with one's whole heart and thy neighbor as thyself.

TEACHING PHYSICS WITH MORAL OBJECTIVES

These values are going to be brought to the student's mind by *every act and word* of the instructor.

There must be a genuine interest in the students and their work. We will not be perfect in this but we can develop towards this goal.

Personally, I greet each student as he comes into the laboratory. Those who have been absent are informed that they were missed. They are. A well-prepared lecture loses 80% of its force when several football men are gone.

Sarcasm is never indulged in. If students knew everything about physics, there would be no need for their attendance in the class.

Patience must be carried to the *nth* degree. The ability to tell a student something several times with a perfectly controlled voice is our aim.

We believe in helping students. If a student shows that he is rusty on a particular trigonometric formula, one could say, "You should have learned that in such a time and place." The method we try is to recall to the student certain facts and then suggest that he take a trigonometry book from the laboratory to clear the points. We try to keep in mind always that we are helping the students to understand physics—*not to catch him in some difficulty*.

If students are following some principle of conduct which we believe is not conducive to the best results, he is conferred with privately in most cases. This might be in regard to excessive absences, tardiness, use of second-hand data. Students therefore are not ridiculed or reprimanded in public. We believe this is the Jesus way of living and that *how a student is treated will influence him more in understanding Christian principles than an exegesis on the subject*.

Examinations are conducted on the honor system. The students, once in a while, who betray this trust are treated as mentioned above.

Students are invited into the home for extra help on physics lessons, preparations for examinations, etc.

Once in a while when the evidence is so clear, students are reminded of the divine working in nature; but usually specific

CHRISTIAN EDUCATION

instances are reserved to the times outside of class when they naturally come into the discussion.

What we have tried to say above is that every action, every attitude, facial countenance, every remark, testifies every minute to the instructor's estimate of these New Testament values. These outward expressions must *constantly* radiate courage, courtesy, and kindness.

An instructor cannot expect a student to be on time to class when he himself is late to faculty meetings. In like manner, we endeavor to constantly regulate our life so that it will exemplify these values to the student.

CONTACTS

Students in physics as far as possible work together in pairs. Students have not only continued friendships in the laboratory but develop new ones by this process of working together. Once in a while, we find students who do an experiment together but actually work with nothing in common, *i.e.*, they do not utilize the principle of division and of exchange of labor. These students are conferred with and more cooperation attained. When students are found who prefer to work alone, they are shown that this is a social world; that "man can not live to himself alone" and hence college is the place to begin.

Students who work together and disagree as to which is the best way, are given suggestions so that tact and consideration can be used to bring about unity of action and desire. We find that students mingle freely in the laboratory; explaining difficulties if the instructor is engaged with some student. This not only helps their physics but develops a free social contact.

NOBLE LEISURE

It has been our aim to help the students find the thing they like best and to do that; for we believe that one will serve best by doing which he likes best. This solves the problem of leisure to a large extent.

However, we try to interpret physics to students as something which will enrich their lives. Only a complete understanding of it will make life of the fullest content. Students have been en-

TEACHING PHYSICS WITH MORAL OBJECTIVES

couraged into hobbies close to physics. One student has taken an interest in astronomy and developing a mechanism for synchronizing the motion of a telescope with that of the earth. Several students have developed a strong hobby in radio telegraphy; one photography.

Several students were started in the game of golf by going out early in the morning with them. Many of course have read or taken a special interest in literature through special reference made in lectures.

THINKING

We emphasize thinking in physics more than we do actual results in a problem, for example. We stress that there is a beauty in analyzing the data presented, its interpretation and application, that is comparable to that of a painting. Formulae are not remembered just as such but the students are encouraged to *derive* them simply because they represent a *convergence of ideas in tangible form*.

Students of superior intellect are daily challenged by numerous problems thrown out on the "spur of the moment." Students are trained to see through the minor and exterior conditions of a situation into the fundamental aspects of a problem.

CITIZENSHIP

A true citizen is one who contributes to his group. Sociology treats more specifically the methods and processes by which a member can become a true citizen.

Even in a physics course, students must recognize this responsibility. In college physics, we duplicate little apparatus because of the expense. Hence, there are at one time only two students (partners) who are doing one kind of experiment. This means that some ten or fifteen experiments of different nature are constantly being conducted. Each student realizes that if he is absent, he handicaps his partner to a certain extent. In some experiments, it may mean that his partner will be unable to perform it without his help.

If such a student knows in advance that he is to be absent, he generally notifies his partner and another time is arranged. This involves cooperation and recognition of responsibility. The

CHRISTIAN EDUCATION

set-up is such that each student must work to a large extent with the group or he interferes to some degree with his fellow students. There are however plenty of opportunities for an individual to follow a problem by himself in addition.

VOCATIONAL POINTING

We have already touched upon this problem of vocation under "Noble Leisure." It is our belief that there is some one thing that is best fitted to an individual's ability. He will like to do this—his work becomes play—and his contribution, will, we believe, be greater to society, than if a vocation is chosen because of some external pressure or from a sense of duty.

Students who have a liking for physics and mathematics and always do more than is required of them, are given an idea of a future they might have in this field. They are encouraged in every way possible. We have found many students who have never thought of graduate work merely because no one has spoken to them about it.

Only students of an average of A or B are recommended for future work. Students below this average in one or two specific cases have made good in spite of this requirement because they had such an earnest desire to succeed. Letters of recommendation in these cases are written so that not only the students' best capabilities are known to the head of the graduate department but also his deficiencies. This last is necessary to protect the department and future students who might wish to enter the same place. Eight students since 1931 have entered graduate physics. Three have entered the professional field through radio broadcasting.

The point is: We cannot afford to let a man fail when the graduate school has the impression that he is one of our best students. If they know his weakness and still give him a chance, they have taken the responsibility.

We believe that the best way to teach physics in a Christian way is for the instructor to live to the best of his ability the Jesus way. This further implies that he will keep informed and trained in his field to the best of his ability.

Competition in Education*

EARL E. HARPER

President, Simpson College

AMERICA has an educational system which at first blush seems to be fearfully and wonderfully fabricated, amazingly complicated.

We have public and private kindergartens, public, independent, parochial and private elementary schools, similarly diversified high schools and their corollary preparatory schools and academies. We have colleges, institutes, schools, and laboratories of every possible type, with curricula ranging from a few weeks to many years to care for the needs of youth in the period in which you and I here today are chiefly interested, namely the period of undergraduate education immediately following the twelfth year of elementary and secondary schooling. Some of these institutions are supported by taxes, some by endowments, and some by current gifts. Still others are self-supporting on the basis of income from tuition and fees, while a considerable number are actually private, profit-making business enterprises. Some are accredited in one way, some in another, and some are not credited at all.

But in spite of this seeming "puzzle pattern" organization of American higher education there is a valid simplification which may be observed by those familiar with the entire field. Draw the line of progress of a normal American boy or girl through his formal educational career and what have you? Kindergarten, primary, elementary, junior high, senior high, junior college, senior college, and the professional or graduate school or both.

Unifying influences which make impact upon those varied and differing agencies which serve the American public are very powerful. Federal standards, the standards of administration of state boards of education and of state universities, and the standards of regional and national accrediting agencies effectively

* An address delivered before the Regional Conference of Church-Related Colleges in the Mississippi Area held at Des Moines, Iowa, November 20, 1936.

CHRISTIAN EDUCATION

bring into the line of procedure and progress which we have set forth every creditable, certainly every accredited, institution of our land.

Thus it transpires that a child might emerge from a Lutheran parochial elementary school, graduate from a Roman Catholic high school, attend a public, tax supported junior college, graduate from a Protestant denominational college, earn a Master's degree at a state university, and achieve the distinction of the Ph.D. at a great independent university. All manner of different emphases would have been encountered along the way, but conceding accredited educational curricula, staff, and equipment in each institution this student would have pursued a progressive, sequential educational pathway from beginning to end.

Where does the institution with which you and I are identified fit into that general scheme or program? Well, let us realize and glory in the fact that our church colleges are responsible and privileged to contribute certain emphases, coloring, and atmosphere to the work of education according to our calling and according to the intent and purpose of our constituencies.

But fundamentally, as a part of the unified system of American education, you and I are responsible for the general, liberal education of youth, for the development and discipline of the intellectual and moral faculties of future citizens of America during one or both of two distinct periods in that educational program, the junior and senior college periods. No matter what curricular subjects may be introduced, no matter how seriously we may take our responsibility to develop an atmosphere conducive to character development and to religious thought, our colleges must first of all be good colleges in terms of general, liberal education.

The culture of individual youth and the civilization of our nation and of the world alike depend upon every qualified candidate for junior and senior college education being discovered, convinced of his need of education, and made aware of the possibility of securing it. But culture and civilization depend upon something else, too. That is the actual quality of the educational service which is rendered them.

It is my conviction that the only competition in which you and I may engage legitimately, not to say morally, is that which clearly

COMPETITION IN EDUCATION

improves the quality of education and guarantees that such educational service of the highest possible type is made available to every worthy candidate. I am convinced that all student recruiting, so-called, should be critically and honestly confined to expert counseling and guidance of youth, predicated upon the objectives and total aim of higher education in America, and in no sense mingled or mixed with propaganda concerning some particular institution. And, regretful as I am to admit it, I am convinced that most of our student recruiting in America today is actually animated by a desire to maintain enrolments, fill dormitories, provide income, and secure material for football teams. Institutional promotion is our end and aim, rather than the best possible educational service of youth and of mankind.

I believe all student recruiting ought to be placed upon a cooperative basis and so planned and carried forward as to guarantee the discovery of youth who deserve higher education, with subsequent intelligent and impartial direction to that institution which for any or all of several reasons is the best equipped and adapted to render them the necessary service.

I believe we can find a way to identify any educational institution which should exist with a particular geographical territory, or with a particular constituency, or with a combination of both. Ruthless individualism among educators and educational institutions must be discredited and eliminated. Common practises, dictated by common sense, agreed upon and engaged in according to high ethical standards can and should do away with competitive tuition rates. Such a development will put an end to pretense, hypocrisy and downright dishonesty in establishing rates which mean nothing except a departing point for such bargaining as reminds one of the business practises in the shops of Mexico and certain oriental countries. It will end the nightmare of the business manager who never can multiply the number of students by the tuition rate and come within bookkeeping miles of the actual income of his college. It will make scholarships meritorious awards for demonstrated ability and raise the scholarship student almost to the plane of honor occupied these many years by the football star. And at the same time it will provide common ways and means to help those students who cannot afford an education

CHRISTIAN EDUCATION

but who deserve and can make use of one. It will make it unnecessary if not impossible to load any particular college budget with an unbearable load of scholarships, loans, and aids—loads which sometimes total as much as the actual cash income of a college. It will ring out the day of suspicion among a gentry who ought to be above suspicion, the day of high pressure institutional salesmanship which maintains the outward semblance of respectability and Christian gentility but which underneath and within is a mere “dog eat dog” striving with primary concern for the enrolment of an institution and the wage or commission of the agent, with secondary, little, or no concern for the welfare of the student and of the social order which needs him as an enlightened and competent workman. It will ring in the day when the whole work of higher education will rise at least to the level occupied by business today, which in many fields has substituted constructive cooperation for destructive competition in a mood which may be dignified with the term of enlightened selfishness.

Cooperation should be our watchword in this entire matter of institutional promotion and development.

Competition, the striving of each to outdo the other, belongs in the field of the quality of the work we do. No educational service can be too effective. The best educational institution in the world is not good enough. Why should we not set ever higher standards and make constant and honest effort to measure up to them, even though the rising standards may make it impossible for some of our institutions to continue to live?

It is the intellectual and moral development and discipline of the human race we are striving for. That is the cause to which we are dedicated. Nothing makes any real or final difference except the measure of success which attends our efforts to set that cause and work forward. If we fail the youth who are entrusted to our care then we shall cheat them out of the only undergraduate, liberal education they ever had a chance or ever will have a chance to secure. And when we cheat them we cheat everybody else, including ourselves.

Cooperation in discovering, advising, and guiding students, together with the keenest competition in the educational service of the students once they have been directed to their true college

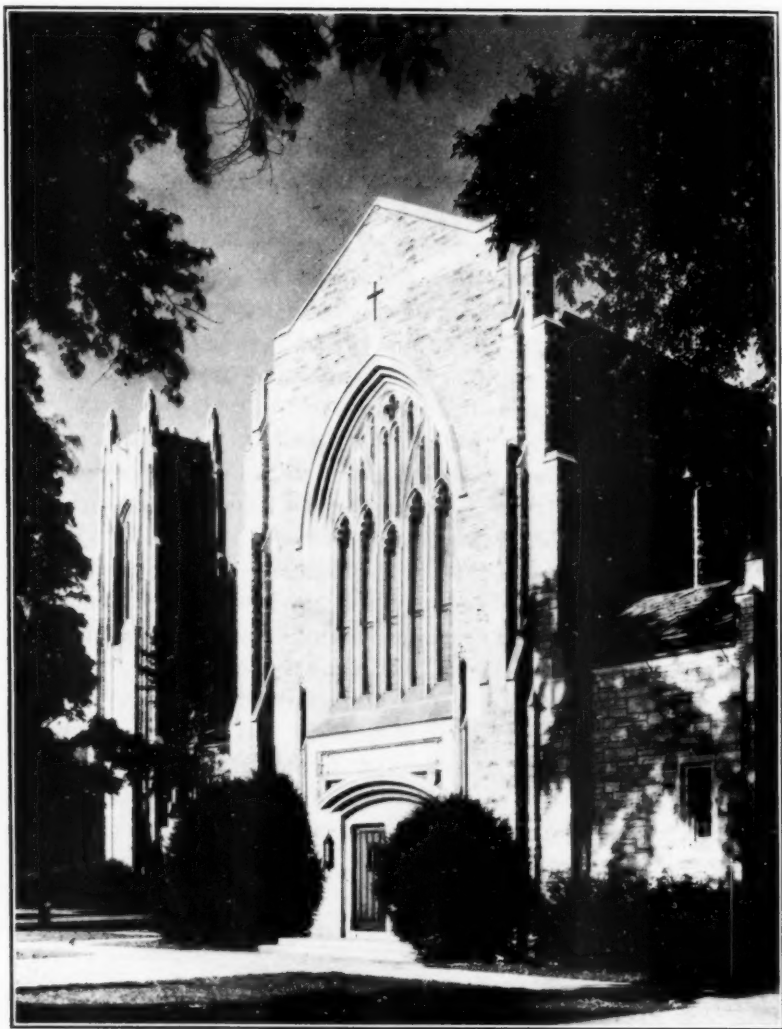
COMPETITION IN EDUCATION

home are the twin principles upon which I believe we can build our higher educational structure for the best good of all.

May I speak this personal word in conclusion. I know I may be charged with a kind of sentimental idealism in this matter. Perhaps I am a congenital idealist. I sometimes proudly think I am. But whereas some men are born realists and some achieve realism, I have had realism thrust upon me. I think I can live and that the institution with which I have the honor to be connected can live in any social order and amid any professional practises which may exist or which may be created.

As one who is completing a full decade of educational administrative service I have had many hopes dashed, seen many ideals crumble into dust. I am one of the valiant band who honestly thought that even competitive athletics would be placed on a distinctly educational and ethical basis.

But as a realist I am more convinced than ever that only upon a foundation of real and genuine educational service will our church colleges survive. Many elements and factors are now entering the total program of American education which have not heretofore been present, or if they have been, they are being emphasized today as never before. At the heart of them all, I believe, is the growing consciousness of need for unity and co-operation throughout America in educating our youth. I am of the opinion that what I have once referred to in this paper as enlightened selfishness on our part, if we rule out the educational ideals involved, directs us toward a cooperative enterprise not only as among our church-related colleges, but likewise with respect to the relation of all of our church colleges to the educational agencies of the state and nation.



WIGHTMAN CHAPEL, SCARRITT COLLEGE

The Place of the Graduate School in Christian Education*

ELLIS W. SHULER
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IT IS significant that the Church has always concerned itself more with the education and spiritual development of the individual than with the programs of social reform. The Church has recognized that education is primary for every phase of human advancement; but the surprising thing is that the Church has not earlier centered its educational program in foundations specifically to train leaders and to enlarge the fields of human knowledge.

A study of education in the United States shows that the Church is a pioneer in supplying needed schools which in many cases are later taken over by the state. This is true in the history of elementary education; it is especially true for secondary education and education of college grade. The parish school and the Church academy have been displaced by the public schools, the state high school, and the junior college. The schools established by the Church, "in loco parentis," are for the most part, because of the increasing density of population and community wealth, no longer widely needed as the students now live in the homes of their parents when they go to school.

The Methodist Church can and must support certain schools which meet a real need either because of widespread patronage distribution or more especially because they offer advantages as Christian institutions which are not offered in state institutions; but the fact is obvious that the large majority of Methodist young people will in the future be educated in state supported schools. The Church is no longer in the business of mass education.

If then it is true that the Church can no longer educate the masses, is there today a field of pioneering and of special need for the Church in education?

* Reprinted with some deletion, with permission, from the *Christian Education Magazine*, March-April, 1936. Dr. Shuler is dean of the Graduate School, Southern Methodist University.

CHRISTIAN EDUCATION

In the swirl and kaleidoscopic changes in modern government, in the economic and sociological movements going on at the present time, one thing is clear and that is that if the United States is to remain a Christian nation, its leaders must be Christian. The one vital concern of the Church today is where and under what environment the leaders of the nation shall be educated.

The graduate school begins where the college ends. The "fifth year," one year of graduate work, is universally recognized as necessary for high school teachers. The standards of education have amazingly increased in recent years. The Bachelor's degree is now the starting point for professional and business training. The Master's and the Doctor's degrees are not only necessities for the college teacher, but in the commercial, business, technical, and professional world, they are now the needed evidence that their holders have definite abilities and powers.

For effective work the Church needs to marshal its own select young men and women who have been prepared with the cultural background of a Bachelor's degree. It should give to them the most efficient graduate training for every field of endeavor, such training as will command the respect and attention of the whole educational world. The result will be a vigorous and efficient national leadership imbued with Christian ideals.

There is a distinct difference between the character of the work in the college and that in the graduate school. The college student takes in from the great storehouse of the world's knowledge; the graduate student challenges the authority of the past, and strives to push forward the boundaries of learning.

For the student the trial of faith is most often found in the graduate school for here come first the legitimate doubt of authority. Here more than in any stage of the education of the individual does the Church need to fear the hands of ruthless men.

The Church has nothing to fear from great scientific laboratories *per se*. Mendel, the monk, working in his garden, founded the laws of genetics, yet lost none of his spiritual values. On the other hand it is inconceivable that a student working side by side with the vitriolic Ernst Von Haeckel would not be inoculated with his hatred of all for which the Church stands.

THE GRADUATE SCHOOL IN CHRISTIAN EDUCATION

While it is frankly admitted that there is a definite hostility to the Church among scholars in many universities, the dominant reason is that men trained in research have felt that Church institutions were afraid to enter the realm of freedom of thought. Scholarship *per se* everywhere commands respect. If the Church can and will build laboratories as well equipped; if it will man its faculties and furnish the equipment, the materials, and the libraries needed; then the criticism of the anti-church scholar becomes merely that of another man who no longer carries with his criticism the prestige of superior scholarship.

RESEARCH

It is said that great national bankers will not lend money to any industrial institution or organization which does not support a research department. The progress of mankind is marked by the gains made by original thinkers. Man's closest approach to his Creator is in his positive attempt to follow out the thought created. It is the sorriest stuff and nonsense that man's genius in the sciences has outrun his living; but if it were so, then it is high time we were searching and investigating the most effective methods of making the Christ principles work among men.

Ideally the supreme function of Christian education would be that of expanding the field of human knowledge. It is true enough that through its history the Church has been the conservator; this position has value, but if the student were taught only what other men have thought, our race would enter another stagnant Sargasso of the Middle Ages.

On this point, Professor Curt John Ducasse of Brown University has recently said:

If universities did nothing but pass on to the next generation the expert knowledge already won in the past, they would be serving to maintain our civilization at the level it has already reached, but would contribute nothing whatever to its further advance.

Vitally important as it is to pass on these results to each succeeding generation, it is no less important, but if anything more so, to push further and further back in each generation the high wall of ignorance which hems in mankind on all sides.

CHRISTIAN EDUCATION

And to the task of pushing back that wall of ignorance, the largest and most difficult part devolves upon the universities. They alone have the equipment indispensable for it, and they alone can give to the men capable of performing it, the economic opportunity to do so.

It is through them that the civilization of today makes, not its most spectacular, but its most basic and most far-reaching contribution to the civilization of tomorrow, for there is no investment that has yielded such vast returns as investment in pure research.

TRAINING FOR LEADERSHIP

If the Church cannot hope to educate the masses, it can and must do its most effective work through the advanced education and training of selected graduate students.

Leadership is difficult to evaluate; but even the most casual estimate will give higher rating to an institution which takes as its raw material the finished product of another.

The place of the graduate schools of Southern Methodism, in its program of Christian education, is to raise educational standards in the South and the Southwest, to foster basic sociological and scientific research and above all to furnish Christian leadership, lay as well as professional.



The Growth of an Idea

MYRA WHITTAKER

Student Counselor for Colby College and Churches of Waterville, Maine

A DISCERNING visitor of Waterville, Maine, the home of Colby College, who attended a Sunday morning service of any one of five Protestant churches might be curious enough to ask a question after the service. "Is it not rather unusual to have a Sunday evening meeting of students held in another church announced in the calendar of this one?"

And the minister might answer "Unusual perhaps, but not for Waterville. We are learning how to cooperate in many ways and this is one of the most effective. The Student Fellowship Forum is one expression of a cooperative program sponsored by the college and churches of five denominations here in the city. The membership is open to all interested students and each church acts as host for a ten week period. Each church contributes to the salary of a student counselor, who is considered a member of the college staff and of the staff of each church."

If the visitor were one greatly interested in student-church relationships and in cooperative ventures he might ask more questions and learn an interesting story of an idea that has grown by a truly evolutionary process.

In 1933 the student-church relationships were at a rather low ebb in Waterville. At least two of the churches were having the kind of internal difficulties that are particularly distasteful to students. Student attendance in any appreciable numbers was at the Methodist Church, of which the Rev. Harold C. Metzner was pastor. He had had four years experience with the Wesley Foundation at the University of Maine and was greatly interested in students and enjoyed by them. But even in that church there was little in the way of an organized approach to the campus. At the beginning of each college year Methodist students would be invited to a social planned by the Senior League. They were welcome at the Sunday night meetings of the League but these were of necessity geared to the interests of the majority of the group—high school students or workers in the local mills or stores.

CHRISTIAN EDUCATION

There was something of the feeling too that after all Colby was a Baptist college and most of the students were Baptists. (Present statistics show that out of a registration of 600, 109 students give Baptist preference as compared to 58 giving Methodist preference.)

In the Baptist Church there was a small Sunday night group rather reminiscent of a B. Y. P. U. or Christian Endeavor. While the subjects discussed were often very fine it never reached out beyond its small constituency to the campus.

The present set-up involving several institutions really grew out of a very human situation. The writer had come to study at Colby from two years work as a special student in religious education at Andover Newton Theological School. Colby had been chosen as the school to complete some desired college work. A source of income from free lance writing for a New York newspaper syndicate was cut off suddenly because of a change of newspaper ownership. At the time it seemed like what Zona Gale calls a "dainty tragedy." But "sweet are the uses of adversity." The Dean of Women, Miss Ninetta Runnals who was consulted, had an idea. It proved to have in it the germ of the present city-wide project but none of those involved at the time saw quite that far, which is not to be wondered at. Miss Runnals' idea was that the writer accept responsibility for some needed phases of religious education in one of the local churches in return for a working "scholarship." The project was undertaken in February, 1933. The only instructions were—to start a college Sunday night group. Just that.

The first step was the separation of the college students from the membership of the Senior League. This was not looked on with great favor by the Senior League but they soon got used to the idea. An excerpt from an annual church report tells this part of the story:

"When the separation was made, honesty caused us to realize that there were only five or six college students who had been attending Sunday evening meetings regularly enough to be depended on. Could anything be done with so small a nucleus? We believed it could. First we chose a meeting place. The Fireplace Room had possibilities of a cozy atmosphere—it could be advertised well. Next a name—and Student Fellowship Forum was decided on—to signify an organization where students could

[366]

THE GROWTH OF AN IDEA

get better acquainted with each other and could speak their own minds on mutually interesting subjects.

"How to get interest in a new organization on a campus crowded with organizations and humming with activity? But we believed there was a need for what we had to offer. And so without any assurance that we would have much of an audience we invited one of the busiest and most popular professors on the campus to come and answer questions the following Sunday. Then we called together about 20 outstanding students, men and women and presented the idea to them of a Sunday evening group under church auspices that would be really representative of student thinking. The response was decidedly enthusiastic. They pledged their support. We were launched—and posters went up on the campus and in the dormitories. And to our delight 100 students jammed into the Fireplace Room that first Sunday evening, February 19, 1933. Questions ranged all the way from "Does religion unify personality?" to "What effect if any do our popular songs have on the morals of the American youth?" They were asked with an earnestness that showed an eagerness for constructive answers."

After about six weeks, elections were held and an outstanding student was elected president. Now the organization had not only a name but officers and it certainly seemed to have a place in the scheme of things. However, from the very beginning it had no exclusive denominational cast. Any interested student was welcomed.

In the fall of 1934-35, a sophomore was elected president for the college year. In his greeting sent for the Forum's fourth birthday anniversary, he said in part: "I want my friends to know that I am proud to have had a small share in the development of what I consider one of the more worth while organizations at Colby. Hardly a Sunday goes by that does not bring to mind those Sundays spent in Waterville. How well I remember those meetings—with their opportunity for quiet reasoning, for heated argument—for friendships made. I count those meetings, definitely on the asset side of my college balance sheet."

The program was planned by several key students who were in the thick of things. They knew what was being talked of in dorms and smoking rooms. From the very beginning they held the idea that religion was related to all of life and its program made that evident. In the second year a very significant series of meetings emerged. There were few places where the average student gets the chance in any systematic way to relate his think-

CHRISTIAN EDUCATION

ing about religion to the many and varied subjects he is exposed to in college. And so one after another, professors were asked to speak at the Forum relating their own subject to the thought of God at work in the world—Geology, Biology, History, Mathematics, Psychology, and Philosophy had that approach.

In the fall of 1934 a new minister came to the First Baptist Church, the Rev. John W. Brush, a Colby graduate himself who had a keen interest in the life of the college. He seemed delighted with the kind of thing the Forum was doing and congratulated the Methodist Church and its minister on their vision. By this time there was no student group meeting at the Baptist Church. Mr. Brush expressed himself as having no intention of starting another group as he felt that the Forum was making the most desirable approach. From the very beginning of his pastorate there was the finest kind of fraternal relationship between the two ministers. By a very natural process a decision was reached by the ministers and student officers to accept the sponsorship of the two churches, and meet one semester in one and the second semester in the other. That year the adviser's scholarship was shared by the two churches. Both men were included on the cabinet and a fine working relationship existed. There was, however, something of a natural feeling on the part of the constituency of the Methodist church that they were losing something. There seemed nothing to fear however about attendance at morning worship. In fact observation showed that more students were attending each of these two churches than had in the past year attended one. The campus seemed to be decidedly more church-conscious. Attractive weekly posters announced meetings and the news items in "The Colby Echo" kept the churches before the student eye. The Forum's frequent fellowship non-profit suppers provided a meeting place of ministers and interested church folk with the students.

It was during this stage of its growth that the Forum became recognized as a college organization by having a picture of its officers in the year book and listing in the "Freshman Bible." It was also asked to send delegates to the monthly meeting of the newly formed Council on Religion. It is in its third year of participation in this body and now a significant reorganization is taking place in the matter of finances. The two Y's are supported

THE GROWTH OF AN IDEA

by a two dollar blanket tax from each student. All the money the Sunday night group ever had came from a weekly "passing the hat." The treasury was usually raided to make up the deficit for the 10 cent suppers, which of course could never be self-supporting at that price.

Last year the Y. W. C. A. made a gift of \$20.00 to the Forum. The Y. M. C. A. followed the example this year with \$40.00. Now the Council is considering the matter of an apportioning of the budgets to allow a reasonable share for the Forum. This will help it become a still more adequate expression of the campus church religious program. It will help pay traveling expenses, as well as make possible the custom of giving a gift to each church visited during the year.

At the end of June, 1935, the writer was finishing her college work. Dr. Frank W. Padelford, executive secretary of the Baptist Board of Education and Miss Frances Greenough, student secretary, had for sometime shown interest in the Waterville project. President Franklin W. Johnson had always given hearty support. And so in June, 1935, after consultation with the Methodist and Baptist ministers, the Colby Board of Trustees, of which Dr. Padelford is a member, authorized a new position which would develop and relate the work of the college to the churches in the interests of students. The budget was to be shared by the college, the churches, the Northern Baptist Board of Education, and interested private individuals. The position as yet had no title and few instructions except that the approach was to be an interdenominational one. It was hoped that the three largest Protestant churches in the city, Methodist, Baptist, and Congregational would share the program. It was not possible to consult the Congregational minister until September. After a conference with lay leaders and the official board, this church joined forces with the two others. It had its share in the budget and entertained the student group for a third of the college year.

In announcing the new undertaking in the "New York Times" of September 22, 1935, President Johnson said:

"Most of our young people have been associated with churches before they come to college, and we hope that this program will insure their continued interest in the church during and after their college years.

CHRISTIAN EDUCATION

"We also hope that the churches of our community will thus be assisted in maintaining a program which will challenge the interest and enlist the support not only of our students but of all the young people in the city.

"The aim is to bridge the gap that all too often exists between campus and church. We are anxious that Colby College should develop in students the habit of worshiping and working in the churches of their denomination."

With full time to devote to the plan several forward steps have been taken. Student Interest Committees were appointed in each of the three churches. Denominational lists of Freshmen were secured early enough in September so that letters of welcome from the ministers reached them before coming to the campus. The young people of the churches were hosts to the Freshmen at a Sunday evening picnic supper during Freshmen Week. At the fall opening of the Forum, buffet suppers were held at the parsonages so that members of the Student Interest Committees might get acquainted with the newcomers and then all attended the Forum where they met the upperclassmen. These early contacts have developed in many ways during the year.

During that year the Counselor was able to be helpful to the Unitarian minister in making campus contacts and to the new Episcopalian rector. And so it seemed quite natural in the spring of 1936 that President Johnson should consult the ministers of five denominations. It was voted to continue the project with a shared budget.

An important development this year has been the organizing of an Interchurch Council for Colby Students composed of a delegate from each church Student Interest Committee and a representative from the college faculty. The chairman of the Baptist committee, Mrs. Henry Brown, was elected chairman of the council and the counselor is executive secretary. This council and the Forum's valuable social adviser, Miss Edna Worzel, a member of the college secretarial staff, made possible the planning and executing of a delightful Christmas "trip around the world." Each church represented a country. The voyagers were students, ministers and their wives, professors and their wives, and members of the church committees. There was a wonderful spirit of camaraderie. At each church one course of a Christmas supper was served with an appropriate program and

[370]

THE GROWTH OF AN IDEA

atmosphere of Christmas customs of the country represented. This three hour "swing around the city" dramatized and made very vivid the inter-church fellowship. One freshman in commenting on it later in true collegian fashion said "That was swell. I never knew churches could work together that way. In my town the churches are always hitting each other in the teeth."

Progress during the year has been made in developing denominational consciousness within the larger group, yet in no apparent way disrupting it. Several church homes have been opened for Sunday buffet supper parties with the ministers and students of their own affiliation after which the various groups meet at the Forum. An increasing number of students are becoming affiliated members and being assimilated into the lives of the churches. This year for the first time counseling hours once a week were set aside during Lent in the Council of Religion office for each minister. These were announced in printed folder containing the Lenten program planned by the Council of Religion. All this has made for a healthy interrelatedness.

In connection with the college the Counselor acts as adviser to the Y. W. C. A. and keeps office hours in the Department of Religion office. There are endless ways in which it is possible thus to act as a coordinator of activities and also as a go-between for the ministers, the church student committees and other groups in the church and the college Director of Religious Activities, Professor Herbert L. Newman—with the welfare of students in mind and the achievement of the *summum bonum*. Very often church organizations will call the Counselor for suggestions of talented students to entertain at programs or to lead young people's meetings or worship services. It is found that there are many effective ways of relating the town and gown by thus working through an official channel.

All is not completely serene. The venture is still too new and uncertain. People seem to be able to get more enthusiastic about a denominational approach than an interdenominational one. It takes a long while to get used to the idea of the function of a person in a new position. It is hard for church members to realize that while a group is meeting for the time being in another church it is still an integral part of their own church. It is apt to be "out of sight, out of mind."

CHRISTIAN EDUCATION

Local church situations fluctuate in financial well-being and spiritual health, and pastors come and go. It would take such a project out of a year to year uncertain existence if the national boards of education of each denomination represented would join with the college in its subsidy of such a project. The local churches ought still to contribute. But such action would make a student secretary or counselor the official representative of each denomination concerned. It would make possible access to staff speakers and published literature. In the Colby project the Baptist Board of Education is the only national board which has as yet given its financial blessing and that with no strings attached.

It is so easy for a college religious program to become centered on the campus and in many ways it is the line of least resistance. But if college graduates are to take their places in the leadership of the church of the future they need to keep alive their relationship during the college years. A united, cordial approach to the campus on the part of the local churches and national boards does much to develop all that the student brought with him of religious training. It keeps him in touch with mature and friendly guides to help him adjust to his growing philosophy on life and keep it Christian. A Church vitally interested in students has a rather direct way of "going into the world." Whatever it can contribute of religious reality the student will take with him when he goes out to earn a living or make a home in widely scattered towns and cities.

Here in Waterville there is a growing sentiment for a Federation of Churches. Perhaps in the future, the student program will only be one of the areas of cooperation. But in this area it has been discovered that the problems of Methodists, Baptists, Congregationalists, Episcopalians, Unitarians and Universalists are in the main similar. Several heads can better solve some problems than one head. And while the commonweal is being achieved, the unique heritages may also be retained. Those who lead such endeavors must have a vision of the Church universal with an appreciation for the value of each historic tradition. And there can be no ready-made *modus operandi*. It must be indigenous to the soil, heeding the laws of slow growth and carried on with an experimental faith making a truly "Creative Society."

The Life Needs of the Student

THE REV. W. E. SCHUETTE

Sewickly, Pennsylvania

AMONG the mistakes which the best of us insist on repeating is the underestimation of the value, and the consequent importance, of that mysterious, elusive, and yet supremely real quantity which we call life. Naturally, I am in this connection thinking of human life only; but, be it added, I mean both life as it is the God-granted possession of the entire human family, and individual life as it is so strangely the possession of every man, every woman, every child, every babe, in the great family of humankind. Perhaps it is because we all have it, the most obscure and insignificant of us as well as the allegedly highest and loftiest, that we deal with it so slightly. Be that as it may, the raw fact stands out that God's greatest gift to us is seemingly held at the most trifling price.

If it were only the thoughtless ones among us who were guilty, the situation would not be so grave. But life is underestimated by those respectable, honorable institutions which we call colleges and universities; it is underestimated by those astute manipulators whom we call the creators of college and university curricula; it is underestimated by those expert and supposed-to-be-versatile savants who form the faculties of colleges and universities—professors, and doctors of philosophy, and master of this-and-that; it is underestimated by ambitious parents, when they, following inscrutable likes and dislikes, select a college or a university for their son or daughter on whom they have set high hopes.

I hold that two immeasurably comprehensive words are crowded into this subject, *The Life Needs of the Student*. One is this word, *life*; the other is this word, *needs*. Tell me, is there any limit when we begin to discuss life? Tell me, is there any measure with which to measure human needs? Let me have your sympathy as I essay this task today.

I do not consider any one a real student, who is not attempting to understand life; who is not interested in discovering why he

CHRISTIAN EDUCATION

is here, by whose creative will he holds existence, what his Creator's purpose is in conferring on him individual life, how this Creator's purpose may best be attained, how actual success in life may be carried to the highest possible zenith. I do not consider any so-called institution of learning entitled to the name of "a temple of wisdom" unless its agents are such genuine students themselves. I am inclined to include as such agents not only the member of the faculties, but equally the members of the Board of Regents. Evidences are at hand in plenty that members of many college and university faculties are servilely working under orders; and evidences are not lacking that members of Boards of Regents of many educational institutions are the frightened toadies of men who are interested rather in the exploitation of others' lives than in life itself.

So the subject is one of major importance; and, since we as church bodies control and conduct institutions of higher learning, it is one which concerns us most directly. Are our own colleges preparing young men and young women to encounter as they should the many needs of life as it lies before them? We have founded these institutions; we have built their halls and embellished their grounds; we have developed them to their present state of supposed efficiency; we have pleaded for them in our synodical constituencies; many of us are their devoted alumni or alumnae. Are they satisfying our ideas of what such institutions should be, in view of the needs which their graduates must, in their lives, attempt to meet?

Surely, with the breath of God, and of Christ, and of the Holy Spirit upon them, with the prayers and the devotion of their supporters attending them, with glorified ideals beckoning to them, they must be throbbing with soul, with spontaneity, with enthusiasms which are so holy that they imprint the mark of a deep consecration on all that they do and on all whom they serve. Can it be that, with expectations of them so lofty, they are after all in the slavery of mechanism, of method, of the drill-masters? Can it be that they show signs of quite obvious imitation and similarity, when compared with the educational institutions which belong to the world?

God forbid! But—what an unrest there has arisen in our church bodies as to the character of our church schools! What

THE LIFE NEEDS OF THE STUDENT

earnest discussions have been instituted, not only by our Commissions on Higher Education, but by our conferences in general, as to the special character of the work which our own schools are doing! In these discussions the crux is always the same—What are our schools doing to make men and women better leaders in what we call life? Are they graduating our young people into a larger life? Are they bending their energies to the inculcation of an understanding of life as God would have it understood?

Is it true that many theological graduates, who are sent out with an equipment which is expected to enable them to show others the way of life, emanate from seminary walls knowing little of life themselves? This is one of the most disquieting of the many questions which arise. Have you not often wondered how preachers can declaim, instead of burning a vital message into people's souls—how they can look fixedly at walls and floors when they preach, instead of looking into soul-hunger-pinched faces—how they can glue their eyes on sheets of paper lying before them, instead of transfixing consciences with their glances—how they can Sunday after Sunday purvey stereotyped phrases, instead of heart-messages which have the dew of living freshness on them! Is it possible that at the theological seminary they have been taught only to joust in the lists—have gained the skill of champions in tilting against rings swung on cords, but have never acquired either the urge or the ability to ride forth in knightly fashion to rescue captive souls from destruction?

Have you not likewise wondered concerning college graduates who have not entered the Holy Ministry? Have you not wondered how confessing Christians could be outfitted with the armor of a college education under the auspices of their own church, only to fall quite completely into the ways of the world; only, in business, in profession, in industry, in public office, to allow every trace of godly separatedness to be stripped from them in their daily life routine?

Do not tell me these preachers and these college-bred lay people are themselves satisfied, and that, for this reason, they are evidently meeting their own needs. What right have they to limit their needs, in a world which is tottering in uncertainty, a world which is gasping for breath, a world which is alarmed to the point

CHRISTIAN EDUCATION

of hysteria? The needs of the student are something far greater than the mild demands of easy-going sluggish human nature. They are life needs; and life is big, and broad, and overwhelming, and everlasting!

This does not mean that the subject is utterly baffling. You and I can cope with it. It has seemed to me that, faced by the bewildering ramifications of human life, after all there are only two great lines on which to fasten our attention. Let me say that the needs, the life needs, of the student are only two:

1. He needs that which will make him happy;
2. He needs that which will make him useful.

I do not mean that the statement of this simplification ends all discussion; but I do mean that "on these two . . . hang all the law and the prophets:" all the law of life's conduct, all the prophets of life's promises. Let me add that, while I consider these two theoretically coordinate, I well know how far they are from being independent of each other. No one can be truly happy who is not useful: no one can be efficiently useful who is not happy.

The student needs that which will make him happy. It is not the business of a school to make the student either philosophically stoic or sardonically pessimistic. Ask God about this. Among the most earnest pleas of the Old Testament is the admonition, "Comfort ye, comfort ye my people!" Among the clearest ringing calls of the New Testament is the rallying cry, "Rejoice in the Lord always!"

We are God's creatures; and, even though "we have here no continuing city," even though the curse rests upon us and all our world, the Sun of Righteousness has risen, and there is "healing in His wings." God has made all things new. The Kingdom of God is righteousness and peace and joy; and this Kingdom is not waiting for us in distant skies, "The Kingdom of Heaven is at hand." "The Kingdom of God is within you (among you)." The first need of the children of the King is that they be in His Kingdom, and they can not lay claim to being there unless they have the Kingdom's happiness.

"A man's life consisteth not in the abundance of the things which he possesseth." That means not only material possessions but also mental possessions. You and I can not change life's

[376]

THE LIFE NEEDS OF THE STUDENT

underlying laws. The God who gave life has given life its constitution, and by this constitution the soul is in command, not the body, not the mind. No college is worthy the name, which ignores either the existence of the soul or its supreme claims. Here is the foremost of all human needs; and the student, no matter what the brilliance of his mental education, is not exempt from this need.

There is a call today for a return of religion into education. It is not accidental that it was the Church that first of all founded seats of higher education in our land. Education belongs in the hands of the Church, because the Church is the institution which alone holds title to the blessed treasures without which the student can not possibly be really happy. "The fear of the Lord is the beginning of wisdom;" and this applies not only to the kindergarten: it applies to the highest flights which the human mind can undertake, the most intricate windings which it may elect to explore.

I come, unashamed and unafraid, to the claim that you can not omit Jesus Christ from the life needs of the student. Only in this incomparable Christ can there be happiness. It is the stupidest folly to think of true education without the discovery of sin. No alleged educator has gone into the depth of things human until he has found that the human being has a soul, and that this soul is burdened by something more than either atavistic crudity or superstitious fear. No man can lay rightful claim to having educated another until he has led this other out into happiness of life. Harken! I hear Some One saying: "I am the Way and the Truth and the Life!" The loving fear of Him is the beginning of wisdom because only through Him and His atonement can a soul have forgiveness and resultant happiness.

Here is a little poem, written, I believe, especially for us of the cultured world.

Out of the dark we come, nor know
Into what outer dark we go.
Wings swept across the stars at night,
Sweep—and are lost in flight—
And, down the star-strewn windy lanes, the sky
Is empty as before the wings went by!

CHRISTIAN EDUCATION

We can not brook the wide sun's might!
We are alone, and chilled by night!
We stand, a-tremble and afraid,
Upon the small worlds we have made;
Fearful, lest all our poor control
Should turn, and tear us to the soul;
A-dread, lest we should be denied
The price we hold our ragged pride!
So, in the end, we cast them by
FOR A GAUNT CROSS AGAINST THE SKY!

(Author unknown)

To proceed, the student needs that which will make him useful. No man can truly find shelter in Jesus Christ without at the same time finding service there. I do not believe a more satisfactory definition of life-usefulness can be coined than this: It is the service of that Master who "came not to be ministered unto, but to minister, and to give His life a ransom for many." Real usefulness receives its character from motive. Unselfish motive is the requirement, made not only by religion, but, strange to say, by godless philosophy.

In this field of usefulness lie all the activities of a rightly ordered human life. A man's own bread-winning is included, for he must sustain his own existence to remain in the ranks of the useful. But he must remember that bread-winning dare not be made to serve as a screen for inordinate acquisitiveness. Was there a time in the world's existence in which so many gripping hands were laid on a man's attention, to make him understand that we are here to help one another?

The shining opportunity of the college today, the compelling responsibility of the institution of higher learning, is to people this world with bright fresh young minds and hearts that realize their glad privilege to be useful. Unnatural as it is for the mind to battle down the insolent assertion of the old sayings: "Self-preservation is the first law of Nature," "Might makes right," "Only the fittest deserve to survive," these dictatorial demands of the natural man must be withstood if men and women are to meet their real needs in life—and it is the business of education to prompt them and to equip them to do this.

Given an educational system which realizes the life needs of the student, we shall have multitudes of useful men and women in a

THE LIFE NEEDS OF THE STUDENT

world in which, willy-nilly, we are all neighbors, and in which, by the design of the God who is three-in-one, who is Creator, and Redeemer, and Character-builder, we should all be good neighbors to all our fellows.

I am speaking not only of the students of sociology and history. I include them all: the students of mathematics, the students of language, the students of every science, the students of engineering, the students of commerce, the students of all the arts. We need them everywhere, transformed men and women, who do not grudgingly occasionally acknowledge their obligations to others, but who habitually exultantly, with lavish hand, dispense the blessings of unselfish service to all. We need them in business; we need them in the home; we need them in industry; we need them in statecraft; both as common citizens and as elevated office-holders; we need them in the increasingly desperate domain of international relations.

You ask, "Is this specifically a student need? Is preparation for the meeting of such need the function of the college? Granting that it does lie in the sphere of the Church, does it not rightly belong in some other department of the Church's effort than that of its educational work?"

Friends, shall we lend our indorsement to the theory that the individual is to be departmentalized, with his religion in a department by itself, and his day-by-day life in another department, with an impervious partition between the two? It is by adoption of this theory that education has been, in many quarters, made anti-God—not merely godless; and, when life needs will forever cry in vain for satisfaction.

Of this and kindred theories I say:

"So, in the end, we cast them by
FOR A GAUNT CROSS AGAINST THE SKY"—

a cross that points unerringly to joy and peace of mind and soul, and just as unerringly to the righteousness of unselfish service.

Pre-Seminary Training in Church Colleges

DAVID E. FAUST

Catawba College

RECENTLY the Committee on Standards of Admission of the American Association of Theological Schools sent down to the colleges a suggested list of minimum requirements of study for college students looking forward to the ministry as a life work. They listed the courses of study that should give a liberal training in the fields of study which prepare the student for an understanding of the world in which he is to work. They also include courses that develop the skills of using language and of thinking clearly. Then they add this significant statement to their list of recommendations: "First, it is a 'liberal arts' curriculum containing none of the elements known as 'pre-professional.' In our judgment the appropriate foundations for a minister's later professional studies lie in a broad and comprehensive college education, while the *normal place for a minister's professional studies is the theological school.*" In the accompanying list of basal studies no courses in Bible or religion are included. One would be led to assume that these are professional studies. I wish to ask those interested in training young men for service in the Christian ministry to view this statement with the eyes of a teacher of such youth in a Christian liberal arts college.

I

What is the purpose of a liberal arts college? It aims to integrate all of the fields of achievement and experience of man in the thinking of the student. How can it integrate the fields of learning or orientate the individual for a total adjustment to society if religion is not taught alongside of and in harmony with the other courses in the liberal curriculum? A course in Bible and in religion as such is the minimum basic requirement to make the liberal arts student liberal in his education, enabling him to

[380]

THE SEMINARY TRAINING IN CHURCH COLLEGES

adjust his religion to the changing concepts of his mind during his four years of growth in college. The absence of these two heritages, the Bible and the Religious History of Man, would produce a secular liberalism that fails to adjust him to the Christian environment in which he expects to live his life. Should the pre-seminary student be denied this adjustment on the ground that he will get these courses later in an entirely different setting? If he is to understand the religious problems of his parishioners and is to lead them to the proper adjustments later on, he must himself make these same religious adjustments. None of the college men and women who sit in the pews will have the same religious experience that he will have as he studies in the seminary years. The pastor's greatest aid to the student who says, "I can't pray any longer," must come out of an experience that made adjustments in college years. College is an experience in meeting life's realities as well as a place of training for later life work. The grave danger is that a seminary graduate who has not made the adjustments through studying religion along with his other subjects will not make an effective adjustment until many years after he has been out of the seminary. He might proclaim a religion that fails to appeal to his hearers. Again, there is the danger that he himself may enter the seminary with the idea that the ministry is a profession which does not require a spiritual experience on his part.

II

Every year we have freshmen coming to college declaring their intent to give their lives to God in the Christian ministry. Each one of these boys had vital religious experiences in the local church, in the home, or in personal contacts with his pastor. Shall the college proceed to prepare him for the ministry by leaving this spiritual enthusiasm to the Young Men's Christian Association, to the college chapel, to the pastor in the college community, and to the personal contact with a professor? All of these may be vital in a Christian environment, yet when the student takes a course in biology, what may happen to the religion that he learned in the Sunday School or in his home environment? How much richer will be his religious growth and his sustained

CHRISTIAN EDUCATION

enthusiasm for God if he takes a course in Bible at the same time! Many candidates for the ministry have lost their enthusiasm and have chosen secular professions as a result of the four-year silence or halting of the normal growth toward a culmination of the decision made earlier in youth. The theological teacher may say that it is better to leave the teaching of the Bible to the seminary since the student may learn some things in college which will have to be cast aside or refuted. If the college is Christian and aims to prepare its students with a liberal education, it will train men in religion on a scholastic basis equivalent to any department. This argument for silence in the teaching of religion to pre-seminary students in the colleges is no longer valid.

III

My third criticism of the proposed curriculum is this: The statement assumes that the theological seminary is a professional school. Suppose that you wish to prepare an individual to teach history. Do you wait until he gets into the graduate school before you require him to take courses in history? No, you require that he study history in the grammar school, and in the high school. You require that he major in history in college. Then when he enters the graduate school he must take history with increased intensive study. Suppose that he were to study everything but history in college. Would he be fit to interpret history to mankind in its relation to science, chemistry, economics, art, etc.? He knows his field because he has related it to his experience all through his educational course. If my parallel is well taken, a minister who uses the Bible as the basis of his answer to the world's needs or who uses Jesus as the norm for human conduct should study Bible and the Christian religion throughout his entire period of training. Again, the college freshman who declares on entering college that he is going to teach science as his life work must take a predominant number of courses in the scientific field throughout his college career and then in the professional school must take more science. We, in preparing our ministers are now requiring sociology, psychology, philosophy, and similar courses in the undergraduate curriculum and then are offering these same courses in the seminary as philosophy of re-

[382]

THE SEMINARY TRAINING IN CHURCH COLLEGES

ligion and psychology of religion, and so on. Often the emphasis in the seminary is still on the philosophy and the psychology as that is the way the student learned to use them in the college. Thus the student either loses the spiritual courses or loses the spiritual emphasis in the courses he takes in preparing for a spiritual work. Let us assume that the pre-seminary student had philosophy and psychology while he had no Bible in college. He must enter the course in Old Testament History and Exegesis with only a primary background which was secured during his pre-college days in the Sunday School. There are reasons why some students in the professional graduate schools look down upon the theological Seminary when it claims to be on par with them.

The minister should have a liberal knowledge of all fields of culture if he wishes to apply his message to the hearers. But in addition the hearers expect him to be a trained expert in the religion. How can he be this if he says, "Well, I never studied that until I entered the Seminary." The training of the minister must even be more intensive and cover a more varied field of research and study than that of the professional hearer. The professional man will not go to the pastor for spiritual guidance if he is not qualified. More and more is going to be required of individuals in the field of religion if they are to be effective in moulding the lives of people. What is the best way to meet this demand? Study more in detail the world from which we aim to save souls, or to study more intensely the religion of Jesus Christ which will save souls? Which is best, to study religion intensely for a brief period of three years or to grow in the study of the Lord and never know a time when God's spokesman was not studying to know the Word of God, and knowing the Word of God, learning the Will of God, and at all times doing the Will of God? Why wait until after college before the youth who has dedicated his life to God can do the Will of God? Students in college can do real religious work on the campus. Shall they do this without any Biblical or religious courses?

IV

Let us assume that the Christian liberal arts college is a natural environment in which a student may discover his life work. We

CHRISTIAN EDUCATION

considered the case of the student who entered college with his profession chosen. Now we have the student who has a leaning toward the ministry or the student who wants to take a general course with the hope that he may decide on his work later. Shall we place him in a course in Bible or religion? Certainly, if we wish his education to be liberal and if we want him to see the whole picture of life. Now, what shall we do if he suddenly becomes interested in the study of religion and wants to make that his life work? Shall we describe all the opportunities for service offered by the ministry and then say, "Do not take any more courses in religion in college as you will get that training in the Seminary?" If we have the interest of the new affection of the student at heart we shall give him another course in religion so that his growing spiritual life may develop normally throughout his entire college career. We believe that one of the functions of the college is to aid the students in choosing a life work. Certainly we are not going to aid the student to choose every career except the ministry.

I propose that the list of basal studies for pre-seminary students in a Christian liberal arts college include at least a minimum of two years of eight or twelve semester hours in the field of religion, preferably one year of Bible and one year of History and Philosophy of Religion. Some may proclaim that this is too heavy as it leaves too few of the one hundred and twenty hours for the choice of majors and electives. The trend in all professions is toward a more closely prescribed course in the undergraduate years. Therefore, if the ministry attempts to challenge the best minds of the college student body for its field of study, it should require of trained Christian leaders the same standards scholastically as are required by other professions of their pre-graduate students. The kingdom needs men who enter the theological seminaries with a glowing passion for God and for service to man. Let us feed the first as well as the second by giving the undergraduate student such courses as will direct his spiritual growth at the time when he is growing in body, mind, and social outlook.

The Influence of Clinical Training Upon the Clergyman's Work With Groups*

SEWARD HILTNER

Executive Secretary, Council for the Clinical Training of
Theological Students

THE addresses at this conference have illustrated the definite and sound influence of clinical training[†] upon the clergyman's work with individuals. In ministry to the sick and to the dying, in pastoral calling, in personal counseling, clinical training is recognized as a fundamental element in preparation. Our discussion today has brought forth illustration of some of the values this training has in other areas of the clergyman's work, especially in relation to preaching and worship.

Clinical training has also an important influence upon the general work of the pastor with groups. While this is a less obvious influence, it is of equal importance; and we have found it profitable to pay direct attention to it.

A considerable amount of the clergyman's time is spent with groups. A pastor performing an integrated and well-balanced ministry will spend at least as much time with groups of people as he does with individuals. Worship services, lectures and sermons, board and congregational meetings, business and committee meetings, training of church school teachers, church social functions, young people's groups, pastoral calling in homes, weddings, funerals—all of these occasions and others represent group work. Clinical training has a definite influence upon the contacts made by the pastor in these situations.

The truth and significance of certain principles of especial relevance for our subject are emphasized in the mind of the student through his experience of clinical training. There is a

* A paper read at the Seventh Annual Conference of the Council for the Clinical Training of Theological Students, Union Theological Seminary, New York City, September 26, 1936.

† The term "clinical training" used throughout this paper refers exclusively to the supervised clinical training carried on by the C. C. T. S.

CHRISTIAN EDUCATION

peculiar effectiveness in the capacity of this training to bring about an understanding and appreciation of these principles.

Clinical training assists the clergyman to see the individual within the group, and guards against his seeing the group merely as a mass. It prevents him on the other hand from seeing the individual as an isolated unit, without placing him in relationship to his group or groups. The personality studies which a clinically trained student has done have centered his attention around the life history of an individual, but always with emphasis on the particular groups of the past and present which have been most influential in molding his life. A pastor who has been thus sensitized will notice, for example, that some individuals sit near the door and feel most uncomfortable if sitting elsewhere. Although such examples may seem superficial, they are symbols of sensitization to the individual. Without an understanding of their needs the pastor can never really reach his people, as individuals or as groups.

In clinical training the clergyman learns to make use of his church groups for the welfare of individual members of his parish. In this respect he has a remarkable advantage over such specialists as the physician, social worker, and psychiatrist, who have no groups at their command on which they may call to assist in bringing about what have been called the "natural therapies."

There was brought to my attention recently an interesting illustration of how this may be done by a pastor whose "diagnoses and prescriptions" are as carefully worked out as those of a physician. A young woman who had come recently to the city called upon the pastor, complaining that she felt lost. She could not get along well with the people at her office and she felt incompetent in her position, in spite of the fact that her work was undeniably efficient. As the pastor listened to her story, he learned among other things that she had attempted to make no social contacts outside her office.

He suggested that she might like to meet the president of the older young people's group of his church, who herself worked in a city office. The meeting took place and the young woman was invited to attend the meetings of the church group; and in a few weeks she was not only an accepted member of this group, but felt more confident about her social relationships, and was no

[386]

THE CLERGYMAN'S WORK WITH GROUPS

longer worried about her work. In this case the pastor realized that she had been trying to discharge all her energies in her work, and she did not realize that no single type of activity is inclusive enough to provide constructive outlet for all an individual's energies. The natural therapeutic possibilities of the group itself accomplished the rest.

Supervised clinical training enables the pastor to place his relationships with people on a groundwork of sound principles of mental hygiene. Among the most important of these are principles relating to family group situations. When the clergyman is interested in the behavior problem of a boy in his church school, his interest must inevitably extend to the entire family of the boy. If his eyes are not open to the realities of a family situation, behind the scene of outward appearances, his efforts are doomed to failure. Similarly, the minister may have his eyes open to potentialities in the family group which have not been suspected; and he can sometimes foster these. Of major significance in his contact with families is his depth of understanding of the relationships of dependence, independence, and interdependence on the part of members of the family group.

The knowledge of group relations gained in the training experience at times modifies considerably the preaching service. Mother's Day, for example, is an occasion for honoring mothers and motherhood. Yet it is too frequently used by clergymen unwittingly to reinforce the emotional dependence of children upon their parents at a time when their growth should be in the direction of transcending this dependence. The clergyman who has clinical knowledge of these group relationships will reveal the destructive nature of the relation of ultra-dependence of children upon parents, and yet will attempt to foster a real and mature affection and appreciation for mother and for motherhood. This clergyman will be interested in stimulating the loyalties of his people, but interested also in helping them to transcend their earliest loyalties and to expand them toward mature social relationships.

Training teaches a student also by having him work with groups directly. In all training centers he is given an opportunity to work with various groups and is taught to apply the same methods of reflective criticism to these contacts as to his relation-

CHRISTIAN EDUCATION

ships with individuals. A supervisor of field work in a theological seminary commented recently that his students were making a special study of the life history of one individual within the groups with which they were working, and that he had been impressed with the fact that the students seemed to learn as much about the group from that history as from direct study of the group itself. This fact is substantiated by the Council's experience with the more intensive supervised clinical training.

From clinical training the clergyman may learn to see the church as an important unit cooperating with other units in the community. He may learn where in his community he may go for assistance. He may, for instance, send a very sick parishioner to a psychiatrist; he may have a lecturer come from the local housing association; he may know how to make use of the local child guidance agency for the assistance of a child in his church school. Our training centers are more and more realizing their responsibility in these respects. Students have enough contact with the major types of social agency to know at least how to cooperate with them. An important element in these contacts is that they are not abstract, not mere visitations and lectures, nor even a plunging of students into them for a few days or a week. They are made when students want to know what social agencies have done or can do in reference to persons whom the students already know. (A training period of three months is of course not sufficient to assure that the student secures all he should know. A period of six months to a year is far more adequate.) It is a major goal of clinical training to make the clergyman community conscious in a cooperative spirit.

Clinical training sensitizes the clergyman to the multiple aspects of wider social questions, and tends to guide him to balanced and effective attitudes in relation to them. As a pastor his first duty is to his parishioners. While he will not find it wise to indulge his interest in questions of wide social welfare to the extent of alienating himself from large numbers of his people, he will not neglect real consideration and sometimes action in connection with such issues. Many clergymen have alienated themselves from their people not by what they stood for on social issues, but by the method with which they presented their convictions. A clergyman should remember, for instance, that the pulpit gives his listeners no opportunity for rebuttal. No pastor

[388]

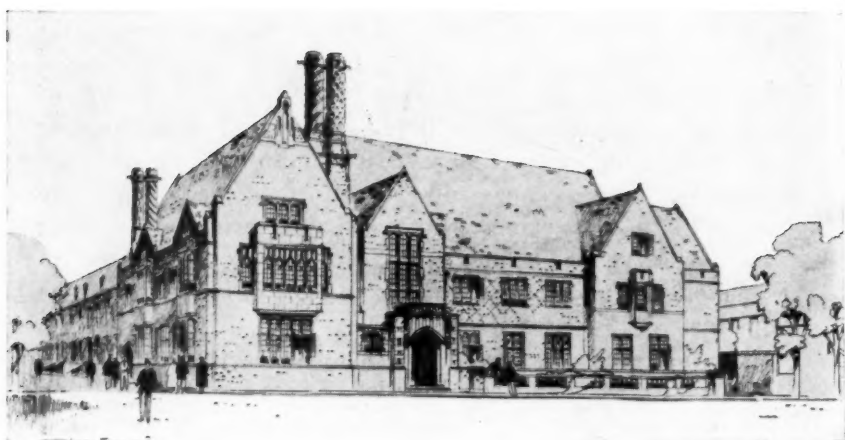
THE CLERGYMAN'S WORK WITH GROUPS

who has experienced clinical training can fail, for example, to be concerned about the problems of war and peace; for in people to whom his training has introduced him he has seen some of the worst havoc which war has wrought. He must be concerned about economic problems; for he has seen the influence of feelings of insecurity, of dependence upon public charity, and of bad housing upon the lives and souls of men. His training will stimulate his interest in trying to change and even reform at the points where effort will be of most value. But it will also teach him something of the "conservative" values, of the multiplicity of problems involved, and of the danger of rushing to panaceas about which he knows little.

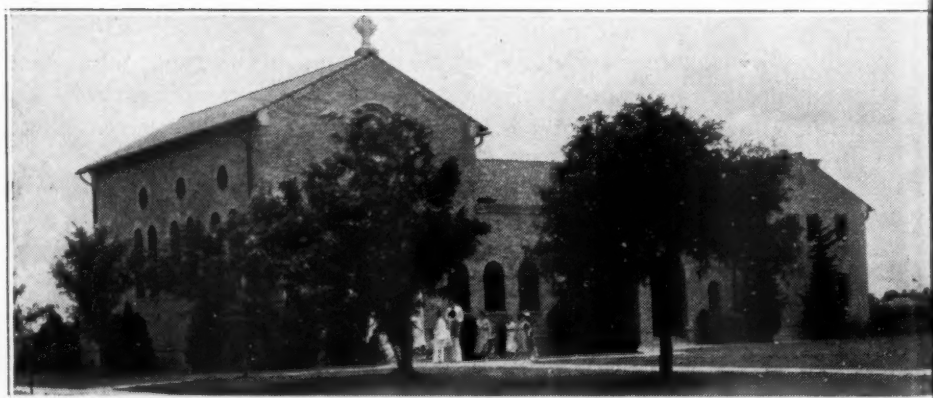
If the influence of clinical training upon the pastor's concept of his function has any single direction, it is to teach him to think of his whole pastoral task as an educational one. In the widest practical sense the clergyman is an educator. The task of the ministry must be seen as a whole, and not in terms of some one segment as a center with but scant attention given to other aspects. Through clinical training the clergyman is safeguarded not only from making a fetish of preaching without pastoral follow-up, but also from over-emphasizing the personal counseling aspects of the ministry. Important though counseling may be, it loses its effectiveness if the time devoted to it excludes attention to such important matters as the planning and carrying out of an adequate program of religious education. For the primary practical task of the ministry is not therapeutic. It is preventive, directive, educational.

Although the insights and knowledge of individual case study can not be entirely applicable to groups, and although such studies as social psychology and sociology are an integral necessity in the theological curriculum, it is true that much insight into these very things is gained through clinical training. It serves both as interpreter and as corrector.

In a sense we have only begun to study and evaluate the possibilities of supervised clinical training. This may indicate however, a few of the directions of influence which clinical training is making possible for clergymen and theological students, that we may learn more effectively how to deal with and prevent "the infirmities of mankind" and to work together toward the saving fullness of life.



CHRISTIAN ASSOCIATION BUILDING, UNIVERSITY OF PENNSYLVANIA



EPISCOPAL STUDENT CENTER, LOUISIANA STATE UNIVERSITY

The Interseminary Movement and the Church

ROY McCORKEL

Secretary, Yale Divinity School

FROM without and from within people are criticizing the church. The church is not the bulwark of strength that it ought to be. No institution is. Much of the present criticism is well deserved. Unfortunately, too often it is negative, and without any positive, constructive suggestion. This is lamentable. The church welcomes the fire of her critics, and will do all that is possible to set her house in order.

CRITICISMS OF THE CHURCH

The church is being criticized for its lack of Christian community. We are supposed to be a community of believers in Christ. How often do we have the kind of meaningful fellowship which sustains and supports men in their need? This we preach about in theory, but seldom have in fact—a community with standards and discipline, so that you can tell the difference between those who belong and those who do not belong. We are sorely in need of a community which proves its ideology by its willingness to demonstrate it in life. It is reported that there is less race distinction in Russia than there is in many Christian churches in our own country. Christianity is supposed to represent the kind of community which is characterized by love for the brethren—and the evidence of love must be more than verbal. They must be intelligent and practical. Frankly, we don't have this kind of community in any widespread way. There are exceptions to be sure, and maybe we are hoping for too much; but unless Christianity represents the kind of community which men will give all to join, it will lose them to other totalitarian appeals. This is happening.

Dr. Stanley Jones, Dr. Ivan Lee Holt, Dr. McNeil Poteat of Raleigh, and other church leaders have been setting forth another line of attack. They say that the present lack of unity in the

CHRISTIAN EDUCATION

churches of Protestantism constitutes one of our gravest weaknesses. The divisions are not only between sects and demoninations, but what is even more lamentable, they are within denominations. Critics are willing to admit that some differences are necessary, but how can we justify the divisions numbering over two hundred which result in overlapping, confusions, wastefulness, and useless machinery? Followers of Christ ought to be able to make a united attack on the enemies of true religion. Instead we find that one of the enemies is invading our own ranks, dividing and scattering our efforts, and making a united, moving, powerful approach—impossible. United, allowing for differences, we could stand; divided, we are weakening our cause, and we may fail. If the followers of Christ cannot learn the common-sense law of cooperation, and if the universality of Christ means nothing more to Christians than present denominational loyalty, then what assurance do we have that we have justified our existence? This may sound like strong language to some, but it is the kind of criticism that we are hearing from honest and intelligent men. We need to face it frankly.

One other very prevalent criticism I would like to mention. Many are saying that the church has so closely identified itself with the culture in which it is set, with capitalism, for example, that it is not in a position to criticize the world as it ought. The church does not wear the world like a loose garment; rather, the church is wearing the world like a garment with a zipper fastener, only to discover that the zipper doesn't zip, and that it is very difficult to free itself from its wrappings. What a predicament for the church to be in. This is the reason that bishops and church administrators are trying to pass by Christian social radicals as if they never knew them, or as if they really didn't belong to the same family. Under the circumstances these Christians are undesirable relatives, the kind you don't like to have your influential friends know about. How can the church criticize the waste and competition which characterize capitalism, when the church itself bears the same guilt? Or how can the church have anything to say against tenements and unearned increment, when it lives in part off excessive interest rates and questionable investments? It is not a new problem for the church, but our critics are helping us face it.

THE INTERSEMINARY MOVEMENT

Christian Community, Christian Unity, the Identification of the Church and the World, what do these issues, and many others like them, have to do with the Interseminary Movement?

Well, doesn't it appear strange that in a day when the church is being attacked from within and without, so little attention should be given to the seminaries? The seminaries cannot be held fully responsible for the success or failure of the church, but they are attempting to train, and they are responsible for, the professional leadership of the church. Consequently, they have a most strategic place in the life of the church, and should be given due attention. At the present time it is as though some one were to attack the practice of medicine, without giving attention to the medical schools from which doctors must come. Where is there a more strategic place than our seminaries either to help or hinder the future progress of our churches? If a student graduates from a theological school today with a narrow denominational loyalty, with a lack of understanding of other Christians' point of view, with an unwillingness to cooperate with other groups in kingdom building, with a limited provincial outlook, with a lack of vision and perspective, with an ignorance of the vital issues of world Christianity, how can we hope for a church which is otherwise? If problems of Christian Unity, Christian Community, and the Identification of Christianity and the World cannot be faced cooperatively in student days by fellows preparing for the Christian ministry, how can we ask them to work cooperatively for these ends when they become leaders in the employ of particular denominations?

The Interseminary Movement is trying to attack these problems in the seminaries. It is a student movement affiliated with the National Council of Student Christian Associations, and the World Student Christian Federation. It has sponsored five national conferences for theological students of all denominations. The last one was held in Indianapolis, Christmas, 1935. The next one will probably be held in connection with the National Student Assembly, Christmas, 1937. The Interseminary Movement works in five regions in the United States. This year each of the five regions, Pacific, Chicago area, South, Middle Atlantic, and New England either has had or will have before June a Regional Interseminary Conference. These conferences provide an opportunity

CHRISTIAN EDUCATION

for students from seminaries of different denominations to understand each other, to face common problems, and to exchange ideas and points of view. The conferences have been interracial, interdenominational, and concrete examples of practical cooperation. In addition to these yearly conferences we encourage theological schools in a particular area, such as Atlanta, Chicago, or Boston, to get together more often for discussion and fellowship.

Three times a year the *Interseminarian*, a news bulletin, is sent to approximately two hundred seminaries in the United States and Canada. This year we were able to arrange for theological students to meet with Dr. Visser 't Hooft of the World Student Christian Federation. Meetings with him were sponsored in Chicago, Boston, Pittsburgh, Princeton, and New York.

We are quite conscious of how little we are doing at present in the Interseminary Movement, but we believe we are touching a sensitive nerve. We hope that our work can be extended. We are encouraging and providing opportunities for Protestant theological students to meet together in conferences, to become conscious of common loyalties and common tasks, and to understand and appreciate one another. There are differences, but we are trying to emphasize the same spirit which must transcend and permeate all—the spirit of the living Christ. The Interseminary Movement has great possibilities for the days ahead. There is hardly a movement in the entire student field that is more strategic or that offers greater opportunities for those of us who are interested in the Church of Christ.

Backs to the Wall but No Surrender

AN EDITORIAL

"**P**ROTESTANTISM . . . is near the zero point as a culture-producing influence. Its colleges . . . now conceive themselves as secular institutions. . . . All illusion as to their possessing any special religious character has vanished. *Protestantism has completely surrendered* its earlier sense of responsibility for higher education."—Editorial, *The Christian Century*, April 28, 1937. Are the church-related colleges of America without cultural influence? Has Protestantism surrendered?

The church colleges are fighting a severe battle. A materialistic science, a behavioristic psychology, and a deterministic philosophy have come upon the campus through the influence of most graduate schools. Regional accrediting agencies with a complex for quantity have compelled the church colleges to submit to regulations without pedagogical value and educational significance. In addition, these colleges have had to meet the competition offered by the state colleges and universities. Also, they have had to meet the experience of inadequate support from the churches which founded them.

In spite of these conditions, the church-related colleges have exerted a large cultural influence. One great university president has repeatedly declared that the outstanding graduate students of his institution come from the small colleges of America. The experience of other university presidents confirm that statement. Besides the clergy, outstanding statesmen, lawyers, doctors, and other professional men and women have received their collegiate training in the institutions of the Church.

Today these institutions are marching on the battle front of freedom and democracy. While the representatives of secular education are shackled and their lips are closed, the representatives of Christian higher education are pushing through the jungles of regimentation and fear, of materialism and paganism which are creeping into the gardens of culture and civilization. The church-related colleges of America are fighting with their backs to the wall but they have not, and will not surrender.

Additions to the Office Library

Jesus. Mary Ely Lyman. Association Press, New York City. 1937. 60 pp. 50c.

This second volume of the Hazen Books on Religion tells interestingly the life of Jesus—his teachings, his originality, and his religious experience. Two chapters deal with the interpretation of Jesus in history and his significance today.

Asking Them Questions. Humphrey Milford. Oxford University Press, London. 1936. 243 pp.

Forty-five answers to questions on religion, difficulties felt perhaps by intelligent young people everywhere. "Who Made God?" "Do Visions of God Really Come?" "What is the Soul?" "Is There a Hell?" etc.

We Can Still Believe in God. Allyn K. Foster. The Judson Press, Philadelphia. 1936. 172 pp. \$1.00.

Because of Dr. Foster's 15 years of service as student secretary, Northern Baptist Church, this book of religious philosophy is of special value to college youth, the questioning mind, and for eager seekers after truth. It treats of the science and religion of today, showing how science is becoming a strong ally of religion.

The Way. Lewis Nathaniel Mood. 1937. 145 pp. \$1.75.

Mary Magdalene and other poems. Theodore Patton. 1937. 53 pp. \$1.25. Both Christopher Publishing House, Boston.

Poetry lovers will enjoy this well written epic of The Christ, as well as the book of shorter poems.

The Nature of a Liberal College. Henry M. Wriston. Lawrence College Press, Appleton, Wis. 1937. 177 pp. \$1.75.

Essays on personal views formed by President Wriston during practical administration of an educational institution.

The Life of Horace Mann. Prepared by Joy Elmer Morgan. National Education Association of the United States, Washington, D. C. 1937. 609 pp. 25c.

Sketch of Horace Mann's life, his inspiring lecture on Education, his letters to school children, and numerous short quotations. The attractive price is made possible because the book is produced without royalty or profit.

Index to "Christian Education"

Volume XX, 1936-37

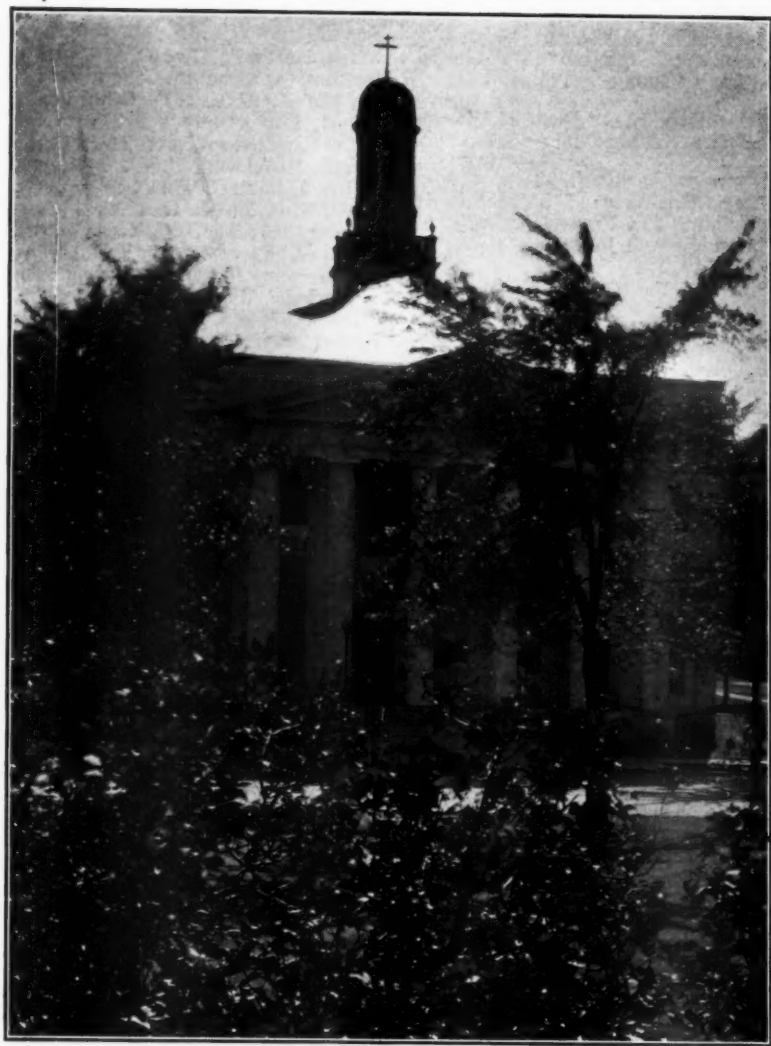
- Additions to the Office Library 79, 159, 395
- American Association of Theological Schools, *L. J. Sherrill*, 73, 207
- American Youth Commission, *Homer P. Rainey*, 220
- Annual Meetings: Announcements of 151; American Association of Theological Schools, 152; Association of American College, 152, 153; of CCBE, 151; of NCCRC, 152, 233; Proceedings of 26th, CCBE, 229
- Annual Report, the *general secretary* (1936), 223
- Appreciation: of John E. Bradford, *Charles C. McCracken*, 5; of Frederick Carl Eiselen, *Wm. J. Davidson*, 323; of Harry Otis Pritchard, *Joseph C. Todd*, 85
- Association of American Colleges, 152, 153
- Backs to the Wall but No Surrender (*an editorial*), 395
- Badger, H. Glenn, 125
- Baptist Schools and Colleges, Association of Presidents and Principals of Northern, 151
- Bentley, John E., 186
- Bible: A National Survey of Courses in, and Religion, *Gould Wickey* and *Ruth A. Eckhart*, 9
- Blakeman, Edward W., 147
- Bollinger, H. D., 203, 273
- Bradford, In Appreciation of John E., *Charles C. McCracken*, 5
- Bridging the Generations, *Hugh T. Kerr*, 129
- Brown, B. Warren, 244
- Buildings at Student Centers: Bible College of Missouri, 290; Louisiana State University, 390; University of Kansas, 256; University of Illinois, 222; University of Missouri, 222; University of Pennsylvania, 390; University of Texas, 256; University of Wisconsin, 272.
- Campus at Prayer, A, 243
- Catholic Education Association, National (College Dept.), 152
- Chapels: Allegheny College, 272; Colgate University, 198; Columbia University, 106; Emory University, 150; Hamilton College, 46; Oberlin College, 230; Rutgers University, 320; Scarritt College, 360; Union College, 400; University of Redlands, 198
- Christian College as a Spiritual Force, The, *Hugh H. Kelsey*, 337
- Christian Education: Place of the Graduate School in Christian Education, *Ellis W. Shuler*, 361; in the Present World Situation—A Symposium, 195; The Third Dimension in, *Erland Nelson*, 52.
- Christian Higher Education: Cannot Be Ignored (*an editorial*), 3; The Imperative of (*an editorial*), 83; Radio Broadcast on, 236
- Christiansen, F. Melius, 257
- Church-Related College (s): Annual Meeting of NCCRC, 233; Conference of, the South, 78; The Free, in the Free State (president's address), *Harold McA. Robinson*, 195; National Conference of (chairman's address), *Edward E. Rall*, 201; Regional Conference of, 157
- Church: Answers Why (*an editorial*), 319; How the College Can Help the, *Raymond F. McLain*, 347; The Interseminary Movement and the, *Roy McCorkel*, 391; What the, Expects of the Church College, *E. A. Fitzgerald*, 343
- Church of the Brethren, 151
- Church Workers in Universities and Colleges, 77, 155
- Clinical Training Upon the Clergyman's Work with Groups, The Influence of, *Seward Hiltner*, 385
- College (s): The Christian, as a Spiritual Force, *Hugh A. Kelsey*, 337; Deacons, *George Roberts*, 136; The Function of the Church, *Theo. H. Wilson*, 60; How the, Can Help the Church, *Raymond F. McLain*, 347; Music in the, *F. Melius Christiansen*, 257; Nonsalaried Service in, *Henry G. Badger*, 125; Pre-Seminary Training in the Church, *David E. Faust*, 380; Religious Training of Youth in Schools and, *Ralph W. Gwinn*, 248; Students and God, *Theo. O. Wedel*, 97; Teaching

CHRISTIAN EDUCATION

- Religion in, *H. C. Jaquith*, 334;
What the Church Expects of the
Church, *E. A. Fitzgerald*, 343
Competition in Education, *Earl E.
Harper*, 355
Congregational and Christian Affili-
ation, 152
Council of Church Boards of Educa-
tion: Announcement of Annual
Meeting, 151, 152; Letter from
President Roosevelt, 165; Officers
(1937), 163; The Proceedings of
(26th), 229
Counseling: The Art of Student,
Rollo R. May, 263; as a Campus
Method of Religious Education,
Edward W. Blakeman, 147
Davidson, William J., 323
Dean of Women, The Opportunity of,
Hortense Potts, 140
Development of a United Student
Christian Movement, *H. D. Bol-
linger*, 273
Disciples' Student Work Seminar, 77
Drinking at Football Games, *Wm. M.
Lewis*, 107
Eckhart, Ruth A., 9
Editorials: Backs to the Wall but no
Surrender, 395; Christian Educa-
tion Cannot be Ignored, 3; The
Church Answers Why, 319; The
Imperative of Christian Higher
Education, 83
Education: in a Changing World,
Charles C. Ellis, 326; in the Church,
B. Warren Brown, 244; Competi-
tion in, *Earl E. Harper*, 355; Inte-
gration in, *Edwin J. Heath*, 245;
The Role of, in Building for Peace,
Francis B. Sayre, 87
Eiselen, In Appreciation of Frederick
Carl, *Wm. J. Davidson*, 323
Ellis, Charles C., 326
Emory University Centennial Celebra-
tion, 154
Evangelical & Reformed Church, 156
Ex-Soldier Prays, An, *Mabel Nieder-
meyer*, 86
Faust, David E., 380
Financial Pledges, A New Ruling, 155
Fitzgerald, E. A., 343
Five Years Meeting of Friends, 151
Function of the Church College, *Theo.
H. Wilson*, 60
Giving Life a Spiritual Purpose,
Gould Wickey, 223
God and Country, *Fulton J. Sheen*,
166
Growth of an Idea, *Myra Whittaker*,
365
Gwinn, Ralph W., 248
Harper, Earl E., 355
Harvard, Tercentenary Prayer, 7
Heath, Edwin J., 245
Herzfeld, Karl, 180
Hiltner, Seward, 385
Imperative of Christian Higher Edu-
cation, The (*an editorial*), 83
Integration in Education, *Edwin J.
Heath*, 245
International Council of Religious
Education, *Forrest L. Knapp*, 210
Interseminary Movement and the
Church, *Roy McCorkel*, 391
Institute of Parenthood and Home
Relations (Thiel College), 158
Jaquith, H. C., 334
Kelsey, Hugh A., 337
Kerr, Hugh T., 129
Knapp, Forrest L., 210
Letter from The President, *Franklin
D. Roosevelt*, 165
Lewis, Wm. M., 107
Lutheran Educational Conference,
National, 151
Markley, Mary E., 214
May, Rollo R., 263
McCorkel, Roy, 391
McCracken, Charles C., 5
McLain, Raymond F., 347
Methodist Educational Conference,
154
Music in the College, *F. Melius
Christiansen*, 257
National Conference of Church-Rel-
ated Colleges: Annual Meeting,
151, 152; A Letter from President
Roosevelt, 165; Officers of (1937),
164; Chairman's address, *Edward
E. Rall*, 201, 233; Radio Broadcast
of Christian Higher Education, 236
National Survey of Courses in Bible
and Religion, *Gould Wickey* and
Ruth A. Eckhart, 9
Natural Science and Religion, *Karl
Herzfeld*, 180
Nelson, Erland, 52

INDEX

- New Strategy for Theological Education, *Abdel R. Wentz*, 291
- News and Notes, 77, 154
- Niedermeyer, Mabel, 86
- Nonsalaried Service in Colleges, *Henry G. Badger*, 125
- Opportunity of the Dean of Women, *Hortense Potts*, 140
- Patterson, Charles H., 68
- Peace, The Role of Education in Building for, *Francis B. Sayre*, 87
- Philosophy and Religion, *Charles F. Sanders*, 171
- Place of the Graduate School in Christian Education, *Ellis W. Shuler*, 361
- Potts, Hortense, 140
- Prayer: A Campus at, 243; Harvard Tercentenary, 7.
- Presbyterian College Union, 151
- Pre-Seminary Training in Church Colleges, *David E. Faust*, 380
- Pritchard, In Appreciation of Harry Otis, *Joseph C. Todd*, 85
- Proceedings of the 26th Annual Meeting of the CCBE, 229
- Proudfit, Charles P., 156
- Psychology and Religion, *John E. Bentley*, 186
- Radio Broadcast on Christian Higher Education, 236
- Rainey, Homer P., 220
- Rall, Edward E., 201
- Religion: in the Life of the Undergraduate, *Charles H. Patterson*, 68; A National Survey of Courses in Bible and, *Gould Wickey* and *Ruth A. Eckhart*, 9; Natural Science and, *Karl Herzfeld*, 180; Philosophy and, *Charles F. Sanders*, 171; Psychology and, *John E. Bentley*, 186; Teaching, in College, *A. C. Jaquith*, 334
- Religious Education: Counseling as a Campus Method of, *Edward W. Blakeman*, 147; The International Council of, *Forrest L. Knapp*, 210
- Religious Training of Youth in Schools and Colleges, *Ralph W. Gwinn*, 248
- Roberts, George, 136
- Robinson, Harold McA., 195
- Roosevelt, Franklin D., 165
- Sanders Charles F., 171
- Sayre, Francis B., 87
- Schuette, W. E., 373
- Sheen, Fulton J., 166
- Sherrill, L. J., 73, 207
- Shuler, Ellis W., 361
- Stock, Harry T., 47; 269
- Student (s): The Art of, Counseling, *Rollo R. May*, 263; College, and God, *Theo. O. Wedel*, 97; In the Development of a United, Christian Movement, *H. D. Bollinger*, 273; Disciples', Work Seminar, 77; The Growth of an Idea, *Myra Whittaker*, 365; The Life Needs of the, *W. E. Schuette*, 373; Volunteer Movement, *Mary E. Markley*, 214; Workers' Round Table, *Harry T. Stock*, 47, 269
- Survey of Courses in Bible and Religion, A National, *Gould Wickey* and *Ruth A. Eckhart*, 9
- Symposium—Christian Education in the Present World Situation, 195
- Teaching Physics with Moral Objectives, *Louis E. Weber*, 350
- Theological: The American Association of, Schools, *L. J. Sherrill*, 73, 207; A New Strategy for, Education, *Abdel R. Wentz*, 291
- Third Dimension in Christian Education, *Erland Nelson*, 52
- Todd, Joseph C., 85
- Trends Which Call for United Action, *Gould Wickey*, 114
- Triennial Conference of Church Workers at Universities and Colleges, 77, 155
- Undergraduate, Religion in the Life of the, *Charles H. Patterson*, 68
- United Student Christian Movement, Development of a, *H. D. Bollinger*, 273
- Universal Christian Council for Life and Work, American Section, *A. C. Zabriskie*, 217
- University Work, National Commission on, *H. D. Bollinger*, 203
- Weber, Louis E., 350
- Wedel, Theo. O., 97
- Wentz, Abdel R., 291
- Whittaker, Myra, 365
- Wickey, Gould, 3, 9, 83, 114, 223, 319, 395
- Wilson, Theodore H., 60
- Zabriskie, A. C., 217



MEMORIAL CHAPEL, UNION COLLEGE

